

THE BIBLICAL REVIEW

QUARTERLY

Vol. XV

OCTOBER, 1930

No. 4

EDITORIAL

THE CHIEF VALUE OF AN ANNIVERSARY LIES IN ITS REVIVAL of interest in something of importance. The fact that this year has seen the completion of nineteen centuries since Pentecost has turned the attention of the church anew to the significance of that day, which it commonly regards as witnessing the beginning of its history.

There is some confusion among Christian people about the nature and work of the Holy Spirit, and more ignorance than confusion. It is therefore a most appropriate time to take up the subject of His place in the lives of the people of God and in the history of the church. Dr. Erdman, in writing upon *The Meaning of Pentecost*, throws much light on questions respecting the activities of the Spirit, not only on the Day of Pentecost, but in all ages.

This treatment is exceptionally logical, clear, and well arranged. Yet, though easily read, we may call attention to several of its more valuable points, including the meaning of Pentecost in both Jewish and Christian history, what it was essentially, the divergent views respecting the manifestations of the Spirit, whether or not Pentecost was the birthday of the church, whether or not it marked the advent of the Spirit into the world, various explanations of Pentecost, John's solution of

the problem, the work of the Spirit at Pentecost, and His relation to the church then and since.

Not only is Dr. Erdman's paper clarifying with respect to conflicting opinions upon this subject, but it has a wholesome spiritual tone, these two qualities making it decidedly helpful to our understanding of the place of the Spirit of God in human life and in the church of Christ.

THE EPISTLE TO THE HEBREWS IS MARKED BY AN IMPRESSIVENESS of style and a depth of spirituality surpassed in no other book in the canon. The mystery of its authorship gives an impersonal element that even adds a certain fascination of its own. When, therefore, a writer of Principal McNicol's insight prepares an article with the highly appropriate title, *The Spiritual Value of the Epistle to the Hebrews*, the reader is justified in turning to it with high expectations.

Exegesis of Biblical terms and comment upon individual Bible statements have very important places, but we need also that kind of exposition that gives us the perspective of a whole book—its theme, its aim. We have here this last type of treatment. The two great aspects of this great Epistle considered are, the meaning of the Incarnation, and the meaning of the "eternal redemption" which it secured for us.

Hebrews might be called a message about Heaven and how to reach it, for, as Mr. McNicol says, "The sense of another world pervades the Epistle through and through, the sense of a world which is related to this one as the substance to the shadow."

The meaning of the high priestly work of Christ, so prominent in this book, is shown to be explained by the symbols of the Mosaic tabernacle.

The writer's grasp of the dominating elements of his subject makes his handling of it both helpful to the believer and satisfactory to the student and the preacher. The latter may find much sermon material here, and he should make use of it; for the closing paragraphs show the value of the message of Hebrews in meeting the deadly subjectivism of the day and in giving the faith of many groping souls a firm objective basis.

THE GREAT CENTRAL PURPOSE OF THE GOSPEL OF CHRIST is to enable men to gain eternal life. The whole religious system called Christianity centers about the means divinely employed to this end, the redeeming work of Jesus Christ.

Various aspects of the faith and numerous problems connected with its propagation engaged the attention of Paul, as they do that of every preacher; but he realized and acknowledged that Christ crucified was the supreme and the vital theme of all preaching. It is his own appreciation of this truth that has led Mr. Simpson to write *The Pivot of Christianity*.

Different phases of Christian belief have always appealed to the intellect, as distinguished from man's moral and spiritual nature. Hence it is not unnatural that, in an age that has enthroned the scientific mind, men should be prone to ignore the spiritual side of Christianity and devote themselves to exploiting its ethics. The writer devotes a few paragraphs to the situation produced by such intellectual predilections before taking up his subject proper.

The most of the paper deals with the two great associated facts, that Christ's mediating work is essential, and that it is effectual. Here the author is peculiarly at home, as other material of his on the same general theme

has shown. This presentation of it should stimulate and illuminate the thought of the reader, while also laying upon the preacher's heart the surpassing importance of proclaiming the centrality of the cross.

IT IS PROBABLY CORRECT TO SAY THAT THE UTTERANCES of no human being have been the object of so much scrutiny, analysis, criticism, misunderstanding, and attention generally as those of Paul. His Epistles have been most carefully weighed from about every angle of human interest to which they can have any relation within reason. All this marks a general recognition of their surpassing and enduring importance.

Now, one of the most attractive themes of the great Apostle, especially in his own day, was freedom. This is so interwoven in our lives now that we do not appreciate the profound longing in his time for freedom—political, social, intellectual, religious freedom. Yet we of today are not altogether free, though our bondages are more of the inner, and even secret, kind.

In a very brief article Mr. Martinson calls our attention to Spiritual Freedom as Paul's Thesis. Whatever the relative value of Paul's various themes, it goes without argument that earnest souls are glad to have pointed out to them any message of his that offers release from those spiritual and moral limitations they find within themselves. And this little monograph does just that.

RELIGION HAS HAD A LARGE PLACE IN HISTORY. IT HAS led to migrations, caused wars, and determined the character of whole civilizations. But usually, if not in every case, down to our own time, conflicts involving religion have been waged to determine what belief should be

accepted, or what particular branch of a religion whose followers have become divided into sects.

But now we have the historical phenomenon of a government deliberately seeking to annihilate religion as such, and furthermore aspiring to bring about its utter disappearance from the world. Present interest in Russia centers in her official determination that atheism shall prevail. The uniqueness of such a national position, as well as its seriousness, gives particular importance to Mr. Wilson's consideration of *The Russian Apostasy*.

Since such an unprecedented situation calls for explanation as well as description, the author first of all reviews Russia's history, with reference especially to religion. There the responsibility of the church itself for later conditions is shown. Moreover it becomes clear that the interwoven relations between church and state had much to do with preparing for present antireligious feeling in that country.

After tracing the causes of the recent inevitable revolt, Mr. Wilson takes up present conditions. The Soviet constitution, the suppression of religious liberty, the methods of this new despotism, and the effects upon the Russian churches are all touched upon, as is the responsibility placed by late events there upon the Christian church generally. The article is a judicial and sympathetic analysis of a state of affairs without parallel in all history.

PALESTINE IS A SOURCE OF PERENNIAL INTEREST TO every Bible student. This applies not only to its ancient history, but to what the latest cables report. A respectably large company of able students of prophecy are especially watchful of developments in that country

since they regard it as destined to be once more the home of a rehabilitated Jewish nation.

In the paper by Professor Matthews—with its rather ironic title, *In the Land of the Prince of Peace*—we have an appraisal of present conditions there by an American observer who took pains to inform himself as to the factors of a most complicated and disturbing problem.

In considering the state of affairs in Palestine we must remember that, not only have Christian, Jew, and Mohammedan a profound religious interest in the Holy Land, but various great nations and commercial interests find it a prime factor in their present calculations. This latter fact has produced a situation which the entire world will watch with interest, and which some nations must regard as holding acute possibilities with respect to their own future.

Dr. Matthews addresses himself, in this well documented article, to a survey of the whole matter chiefly from the temporal viewpoint, and we present it, not as a prophetic study in any sense, but as a contribution to our knowledge of very recent and present facts.

WHILE THE IRRELIGIOUS AND PSEUDO-RELIGIOUS SPIRIT of the times might be supposed to discourage the production of religious books, their output seems unabated. In this issue we present reviews of the following:

The Virgin Birth of Christ.—Machen.

The Theology of Crisis.—Brunner.

What is Christian Education?—Coe.

Recent Religious Psychology.—Uren.

The Evangelization of Pagan Africa.—DuPlessis.

The Lost "Book of the Nativity of John."—Schonfield.

Mrs. Eddy. The Biography of a Virginal Mind.—Dakin.

R. M. K.

THE MEANING OF PENTECOST

By CHARLES R. ERDMAN, D.D., LL.D.

THE WIDE OBSERVANCE of the nineteen hundredth anniversary of Pentecost has resulted in abiding benefit to the Christian world. It has led to a more careful study of the teaching of Scripture relative to the Person and work of the Holy Spirit; it has inspired fresh effort in evangelistic and missionary enterprises; it has awakened a new sense of the unity of the church.

Nevertheless it has revealed a rather surprising divergence of views as to the actual significance of the day. Helpful messages, in large number, have issued from the pulpit, the platform, and the press. The story has been vividly rehearsed. All have been reminded of the company in the upper room, of the symbols of "wind" and of "fire," of the gift of "tongues," of the sermon by Peter, and of the conversion of three thousand souls. However, when one has asked the exact cause or conditions or consequences of these events, the most conflicting answers have been received. So variant are the views expressed that one must advance his own conclusions with modesty and diffidence and restraint. Yet the practical implications are of such vital importance that each one should seek for himself a satisfactory and adequate answer to the question still being pressed, namely, What is the meaning of Pentecost?

As to what it meant to the ancient Hebrews there is no room for doubt. Pentecost was the second of the three great festivals of the sacred year. The first of these was Passover, with its closely associated Feast of

Unleavened Bread. This first annual festival called to mind the deliverance of Israel from Egyptian bondage. It was also an agricultural festival, and celebrated the beginning of the grain harvest. A sheaf of the first ripe barley was "waved" before the Lord on "the morrow after the Sabbath," which probably means on the day immediately after Passover, or the first day of Unleavened Bread.

Fifty days, or seven weeks, later came Pentecost. It was counted from that day on which the sheaf of grain was offered to the Lord. On this account it was called Pentecost from the Greek word meaning the fiftieth (*scil.* day). This second annual festival celebrated the completion of the harvesting of the wheat, the last of the cereals to ripen in Palestine, just as Tabernacles, the third of the Hebrew feasts, was an expression of gratitude for the ingathering of the harvest as a whole, including the fruit of trees and vines.

Pentecost, because measured by seven weeks from Passover, was known as the "Feast of Weeks," and was thus brought into the sabbatical system which was arranged with reference to the sacred number seven. Pentecost was also called the "Day of First Fruits" because on that day two loaves of bread, made from fine flour of the new grain harvest, were baked with leaven and presented as a "wave offering" before the Lord.

This historic Hebrew festival was also symbolic and prophetic. At Passover, the day which commemorated a great national deliverance, Christ completed His redeeming work as He died to ransom a world and as He rose from the dead, "the first fruits of them that slept." Fifty days later, at the celebration of Pentecost, a great harvest of three thousand souls was gathered into the body of Christian believers. Thus, as the death and

the resurrection of Christ fulfilled the types of the Passover, so the foreshadowings of Pentecost were fulfilled by the spiritual harvest begun on the first celebration of that feast following the death of Christ and by the ingathering which has continued to the present day. The "sheaf of the first-fruits," presented to the Lord at Passover, found its anti-type in the sinless Christ. So the "wave loaves," "baken with leaven," offered at Pentecost, found their fulfillment in the church. In spite of human imperfection, of which leaven was a symbol, the converts on that first Pentecost after the resurrection of Christ were sanctified and accepted as "first-fruits unto the Lord."

In remembrance of the great ingathering, on this first Christian Pentecost, the early church made special use of this anniversary as a season for receiving candidates into its membership. From the white robes worn by the candidates the term Whit Sunday is supposed to have had its origin.

Therefore, whatever else Pentecost may mean, this at least is certain: It recalls the ingathering into the church of Christ, which was begun fifty days after the Resurrection. Just as the Feast of Weeks was counted from Passover, so the events of the first Christian Pentecost were made possible only by the resurrection of Christ; and as the ancient festival was a harvest festival, so this Christian Pentecost had as an essential feature its great harvest of souls.

There were, however, elements in the events of the Christian Pentecost not specifically foreshadowed by the Jewish feast. One of these was the witness borne to Christ by Peter and his fellow disciples. This witness was the instrument used in gathering the harvest of converts. Another element was the operation of the Holy

Spirit, who gave to the witnesses their power of utterance and made their testimony effective. Indeed it was upon this operation of the Spirit that Christ and His apostles laid the chief stress in their references to Pentecost. This manifestation of power was declared to be in fulfillment of the prediction of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."

In referring to this prediction Christ called it "the promise of the Father," and declared to the disciples that in accordance with this promise they would be "baptized in the Holy Spirit not many days hence." This was a direct prophecy of Pentecost. The same is true of His subsequent words: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . . unto the uttermost part of the earth." These were identical with the promises which Christ made on the night of His betrayal: "I will pray the Father, and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth"; and again: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."

Then further, when the Day of Pentecost came, the disciples were said to be able to bear their testimony because "they were all filled with the Holy Spirit"; and when Peter reached the climax of his convincing address he declared that if his hearers would "repent and be baptized in the name of the Lord Jesus Christ" they would receive "the gift of the Holy Spirit." He added that this promise was to them and their children "and to all that are afar off."

The Pentecostal manifestation was therefore, in its essence, an "outpouring," a "coming," a "baptism," a

"gift," of the Holy Spirit. What then was its nature, or what its conditions? How did it differ from any previous manifestation of the Spirit of God? What did Pentecost mean according to the teaching of Christ and His apostles?

It is in answer to these questions that the wide divergence of views appears. One hardly realizes that a real and difficult problem is involved until he glances through the mass of literature which has been produced on the subject of the Holy Spirit, even from the days of Calvin and Owen to those of Kuyper and Swete, and then compares with the conclusions of these writers the popular messages of the recent anniversary celebration of Pentecost.

The two most common explanations of Pentecost are these: First, that Pentecost marks the advent of the Holy Spirit; and second, that it was the birthday of the Christian church. The first of these statements is not literally true, and the second is seriously questioned. Neither one can embody the essential meaning of the day.

The first embodies a popular belief that the work of the Holy Spirit in the world actually began on the Day of Pentecost. Such a belief might be supported by the words of Luther: "While the Holy Spirit was in heaven before Pentecost, he did not enter into his office until the Day of Pentecost." Whether Luther is correctly understood or not, there is no mistaking the words of Olshausen: "The working of the Godhead under the Old Testament was that of the Son. That of the Holy Ghost began with the Feast of Pentecost."

The truth is that, while Old Testament writers did not distinguish different "persons" in the Godhead, such persons have ever existed, and the Holy Spirit was

operating in the world before Pentecost quite as truly as He has been since. He has ever been manifesting His divine energy. "In the beginning" He moved upon the face of the deep. He is rightly addressed as the "Creator God." He imparted new life and holiness to the saints of old. Prophets and priests and kings were anointed to symbolize the gifts of the Holy Spirit which prepared them for their tasks. He spoke through the prophets and predicted the coming of Christ. He imparted courage and strength to the great "fore-runner" John. Then when the Saviour appeared He was Himself filled with the Holy Spirit, and to this Spirit He attributed His mighty works. After He had risen from the dead it was through the Holy Spirit, and before Pentecost, that He gave to His followers His parting instructions and His last command.

It is, therefore, evident that Pentecost does not mean the literal entrance of the Holy Spirit into the world, but rather a new manifestation of divine power. It was specifically power to witness for Christ. At Pentecost, through the testimony of the disciples, Christ was so glorified and such a marvelous work was achieved that the figures of speech used by our Lord were justified. He had declared that the Spirit would "come," would "be sent," would "be given." These expressions, however, were intended to indicate, not the advent of another "Person," but a new manifestation of His power.

We too, with all propriety, employ such expressions in reference to the present operations of the Holy Spirit. We pray with the church of all the ages,

Veni, Creator Spiritus
(O Holy Ghost, Creator, come).

But we do not thus express a desire that an absent One may approach us, but that a present One may help us.

We do not ask the Holy Spirit to change His location in space, but to grant a new manifestation in time. He is present, and He is even helping us as we pray or sing. The truth is expressed in the beautiful hymn by Croly, beginning with the line,

Spirit of God, descend upon my heart,

but the fourth stanza reads,

Teach me to feel that Thou art always nigh.

There is no contradiction here. The desire is that the Spirit, who is ever present, may grant us in fuller measure His gracious influence, and may make us patient and holy and loving, and may take away the dimness of our souls. The Holy Spirit did not come into the world at Pentecost, but He then gave a mighty manifestation of His presence and His divine power. Pentecost does not mark the advent of the Holy Spirit.

The second popular explanation of Pentecost is open to serious question. Was Pentecost the birthday of the church? Probably this is a matter of definition. There are many who believe that the church existed in previous ages. They teach that Abraham was the "father of the faithful," and they remind us that mention is made by Stephen of "the church in the wilderness." If by the "church" we mean "the people of God," then surely the Old Testament saints should be included, and one should not begin with Abraham, but should remember also Abel and Enoch and Noah and others who "walked with God."

Or if we turn to the New Testament narrative, it is a fair question whether the church did not exist at the time described in the first chapter of the Acts. Here was a group of one hundred and twenty followers of Christ. They were met for common worship and

prayer, and were united in allegiance to one divine Lord. Over them were twelve officers. Eleven had been appointed by Christ during His ministry and the twelfth was elected in accordance with the guidance of the Lord. These men were called bishops or overseers. The one elected was appointed to what was designated as a "bishopric," that is, to a position of spiritual oversight. These men also were the official witnesses of the Resurrection. They were, therefore, the specific leaders and authorized teachers of this body of Christians. What happened a few days later at Pentecost may properly be regarded as the addition of three thousand souls to an existing body of believers. This body may be called the church. Or the new unity of life and effort, at Pentecost, may be regarded as the true birth of the body. In any event, Christ did not designate the events of Pentecost as the birthday of His church. He centered the thought upon the new power for witnessing for Him. He declared, "Ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be my witnesses." This Christian witness was begun at Pentecost, and this witness with its results was the essential feature of that historic day.

There are others who have attempted more recondite and subtle explanations of the day. Some teach that in the earlier ages the Holy Spirit was "on" believers, that since Pentecost He has been "in" believers; and they even argue that, corresponding to these two prepositions, are two contrasted operations of the Spirit, so that in Old Testament times He aided men in physical matters, but since Pentecost in spiritual experiences. Before Pentecost, so it is alleged, the operation was "external"; since Pentecost it has been "internal." This strange contention is supported by a mistaken interpre-

tation of the promise of Christ: "He dwelleth with you and shall be in you." Here our Lord was delivering His comforting farewell, and was assuring the disciples that the Spirit who, in all His fulness, had been abiding in the Master, and so had been "with" the disciples, would continue to abide "in" all His followers. The promise was that the Spirit, who had been so notably dwelling in their Lord, would henceforth be manifested in them. The same Spirit who had been with them in the days of the visible presence of Christ was to dwell in the disciples even when this bodily presence had been withdrawn.

Those who are inclined to believe that in Old Testament times the Holy Spirit was "on" and not "in" believers, should note the Hebrew phrase in reference to Gideon, of whom it was said that "The Spirit of God clothed himself with Gideon"; then, surely, the Spirit must have been within. The distinction between being "on" and "in" must not be pressed. We cannot thus localize the Spirit. Whether before or since Pentecost, the Holy Spirit has ever been a source of inner light and strength, and has granted, to the people of God, grace for every experience in life.

Then again there are those who insist that, while the Holy Spirit was operating in the world before Pentecost, nevertheless His presence and His gifts were granted only to exceptional persons, and not to all the people of God. They teach that prophets and priests and kings and other persons who held official positions were anointed by the Spirit for their special tasks, but that, on the Day of Pentecost and ever since, the gifts of the Spirit "have been granted to all believers without distinction as to age or sex or rank or class." The latter statement is indeed true. There is no doubt that the

Holy Spirit today is an abiding presence with every believer; but so He has always been with the people of God. In Old Testament times quite as truly as today He was an abiding presence without any distinction as to age or rank or class. As Dr. Kuyper rightly insists, "To the Holy Spirit all Old Testament believers owed regeneration, sanctification, illumination, comfort." Or, as another writer has insisted, the Old Testament saints could have declared of themselves the truth which we express in the familiar lines:

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone.

It is true that in Old Testament days peculiar gifts were granted to official servants of God, and they were anointed to indicate the grace and power which the Spirit of God would grant for peculiar tasks. Yet this is quite as true today. While the Comforter is present with every believer, yet there are special bestowals of divine grace to meet every specific need.

The mistaken belief, that before Pentecost the gift of the Spirit was exceptional, and since Pentecost has been universal, is based upon a too literal interpretation of the prophecy of Joel quoted by Peter, "I will pour out of my Spirit upon all flesh." In reality, however, on the Day of Pentecost the outpouring of the Spirit was not upon all flesh. It was on that day local and partial. Three thousand were granted the gift; but even in the city of Jerusalem uncounted thousands were unaffected. It is true that a new and mighty "outpouring" had begun, and that this will some day become universal; but what had occasioned the change and why did the fulfillment of the prophecy then begin? In the

light of the words of Joel, what is the meaning of Pentecost?

There are those who find the essence of the Pentecostal gift in the fact that the Holy Spirit has come "to abide" as a permanent presence, while before Pentecost His presence was temporary and might at any time be withdrawn. This mistaken distinction is based on the prayer of David, "Take not thy Holy Spirit from me," and also upon the promise of Christ, "He shall give you another Comforter that he may abide with you forever." In reference to David, however, it must be insisted that he was using a figure of speech, by which he meant to ask that the gracious influences of God's Spirit might not be withdrawn. He had no thought that the Spirit of God would cease to be present with him, or indeed would withdraw from any part of the universe. The Psalmist, on the contrary, expresses his deep conviction that one never can pass beyond the presence and help and care of the divine Spirit, whether he ascends "into heaven" or makes his bed in "sheol" or dwells in the uttermost parts of the sea.

As to the promise made by Christ, that the Spirit would "abide forever," He was not contrasting a past temporary presence of the Holy Spirit before Pentecost with a future abiding presence after Pentecost. Rather He was contrasting His own physical presence, which was about to be withdrawn, with His future abiding spiritual presence which would never cease. It was on the night of His farewell. He was about to leave His sorrowing disciples, so He comforts them with the assurance that while they are to lose for the time His visible presence, His Spirit would abide with them forever. Whether before Pentecost or after, the Spirit of God has been and now is an abiding Presence with the people of God.

Some have thought that before the Day of Pentecost the "gift of the Holy Spirit" was purely arbitrary, and was bestowed upon men regardless of their deeds or characters, while since Pentecost the gift has been conditioned upon obedience and holiness and faith. The usual examples cited in proof are those of Balaam and Samson and Saul. It is probably wiser to regard these cases as exceptional, to note that there were peculiar reasons for the unusual occurrences in the lives of these men, and to believe that in the spiritual as well as in the physical world, God usually acts according to fixed laws, and in all ages, whether before or after Pentecost, spiritual power has been conditioned upon a right relation to God. Even today we are puzzled—sometimes we are encouraged—to see the spiritual work which God accomplishes through very weak and imperfect men. However such exceptions are explained, let us not be deceived, nor imagine that the operations of the Holy Spirit have been arbitrary in any age. Those who would be used by the Spirit of Christ must live in accordance with the will of Christ.

Many have supposed that the Pentecostal manifestations of the Spirit were essentially miraculous, while before Pentecost the Holy Spirit worked in and through natural operations of the human mind. It is wiser to conclude that any miraculous elements of the Pentecostal gift were of its accidents and not of its essence, and that however truly "supernatural" may be the gracious influences of the Holy Spirit in the lives of believers, we are not to expect that His presence with us will result in marvel or prodigy or miracle or "sign."

There are some who have believed that the Pentecostal gift is identical with the resurrection of Christ. In His farewell discourse He spoke of "going away"

and of "coming again," and many feel that these promises were fulfilled in His death and resurrection. It is true that Pentecost was conditioned upon the Resurrection. Pentecost was always dated from Passover. Yet the events of each day were distinct. The Resurrection victory made possible the new manifestation of power, but Pentecost is not Easter.

Then, too, there are those who confuse Pentecost with the return of Christ. It is beyond question that much the same language is employed to describe both events. In John 14 and 16 it is true that Christ does speak of the "coming of the Comforter," as His own "coming." So closely did He identify Himself with the Holy Spirit and with the divine Father that He could say of one who loved Him, "We will come unto him and abide with him." However, we must carefully distinguish between the "coming" of the Holy Spirit and the "second coming of Christ." Pentecost is not the Parousia.

The most common solution of the problem of Pentecost is, that the gift of the Holy Spirit was "partial" before Pentecost, but on that day it was "complete," and that "speaking relatively" and not absolutely the work of the Holy Spirit was then begun. Thus Calvin states: "The Holy Spirit was not yet given, that is, comparatively speaking when comparing the Old Testament with the New. The illustrious and conspicuous gift was still future." Quite true; but why was it "still future"; why was it "partial"; why had the work been "incomplete" so long?

The Evangelist John gives the answer quite clearly; he solves for us the problem of Pentecost quite definitely: "The Spirit was not yet given," that is, in Pentecostal power, "because Jesus was not yet glorified."

When by His death and resurrection and ascension Jesus had been "glorified," then the Holy Spirit could be manifested in the fulness of His power, He could begin a work which opened a new era in the history of the world. No statement could more surprisingly dignify and magnify and exalt the Person and work of Christ than this, namely, that upon His being "glorified" depended the new, fullest manifestation of the Spirit of the eternal God.

Yet this was true; and the explanation of the Pentecostal scenes, given by Peter, was the same as that given by John: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." All power in Heaven and on earth had been given to Christ, and henceforth the work of the Spirit was to be one with the work of the Son. So closely were they to be identified that the Spirit was given new titles; he was called "the Spirit of Jesus," "the Spirit of the Son of God," "the Spirit of Christ." He began to work with a new instrument, namely, the truth concerning our crucified, risen, and ascended Lord. He began to develop the life of believers in a new and more intimate relation to God, namely, that of "sons" in fellowship with a loving Father. This was possible only when redemption had been accomplished and when the Father had been revealed by the Son. "But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba, Father."

Then, too, at Pentecost, the Spirit began to unite

these "sons of God" into a new great brotherhood, the church of Christ, to which all belong who profess their faith in Christ and are led by the Spirit of Christ. For the inauguration of such an epoch-making work, the Day of Pentecost was peculiarly fitted, and the familiar, startling events of the day are full of significance for us. It was an opportune time to begin the witness for Christ, for Pentecost was the most popular feast of the Jewish year, and the city of Jerusalem was thronged with pilgrims from every quarter of the globe; yet how much more truly is every corner of the world open and accessible to the Gospel today.

Pentecost, or the "fiftieth day," was counted from the Sabbath of Passover week; and, true to the symbolism, the cross and the empty tomb must precede the opening skies and the Pentecostal gift.

While the disciples waited in the upper room "there came from heaven a sound as of the rushing of a mighty wind"; and the Heavenly influences of the invisible Spirit today move on our hearts with the power of an unseen, mysterious, mighty force.

"There appeared unto them tongues parting asunder, like as of fire"; there was no fire, but on each believer there rested a luminous tongue, symbolic of the fervent, zealous witness each one of us is expected and may be empowered to bear.

"And they were all filled with the Holy Spirit"; they were brought completely under His control, an experience often repeated in the case of the disciples; an experience which normally and more frequently should be ours.

"They began to speak with other tongues as the Spirit gave them utterance," a picture of the many languages in which the followers of Christ are now privi-

leged to bear witness to the wonderful works of their Lord.

No less surprising than the "gift of tongues" was the sermon of Peter and the consequent conversion of three thousand souls, a story which must encourage us to believe that in spite of our cowardice and our imperfections, under the power of the Spirit of Christ, we can become powerful and persuasive messengers of Christ.

Most astonishing of all was the life of the converts; their joy, their worship, their fellowship, their love, were the truest manifestations of Pentecostal power; and we well may be reminded that "the gift of tongues" and eloquent speech are far inferior to kindness and gentleness and self-control as proofs of being filled with the Spirit of Christ.

What then should be the meaning of Pentecost to us, as followers of Christ and as members of His church?

As Christians we should be reminded by the story of Pentecost that we have with us the presence of the Comforter, a Helper, a Guide, a divine Friend. He is with everyone of us, and upon Him we can depend for every experience in life, whether in service or in suffering or in our endeavors to grow in grace. We can be brought more completely under His power. It is possible for us increasingly to be "filled with the Spirit." The path of such progress lies along the line of prayer, of meditation on the inspired Word, of using the means of grace, and above all else of yielding ourselves obedient to Christ; for, as He declared, it is the very mission and office of the Holy Spirit to glorify our risen and divine Lord.

As members of the church we should recall the fact of that essential unity which now exists; for "by one Spirit we have all been baptized into one body." We

may not agree as to our forms of organization, we may not subscribe to identical creeds. We may not approve of the same forms of worship. However, we are all one in Christ, for there is but "one body," and it is composed of all persons who are loyal to Christ as their divine Master and Lord. We should also remember that if we are seeking to bear witness to Christ we can be assured of the power of Christ according to His promise.

We need to be reminded that, in a true, if in a symbolic, sense, the Day of Pentecost continues still. We are living in that privileged, wondrous day. If we yearn for more spiritual power, if we seek for more fruitfulness in our service, if we long for more loveliness and beauty of character, let us remember that we need not wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given. We are not bidden to "tarry in Jerusalem"; that for which the disciples waited has been accomplished. The Day of Pentecost has fully come. The Spirit, by the same mode of operation, using the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready to yield ourselves wholly to Him and to trust and to obey.

The fulfillment of the promise was begun on the Day of Pentecost. The fulfillment of the promise is being continued today. Pentecost has not passed. Wherever the followers of Christ are faithfully and loyally proclaiming the same full Gospel, the same results are being produced. Whenever Christ is presented in all the completeness of His divine Person and His atoning work, then, by His Presence and by the power of His Spirit, men are not only convicted of sin and of righteousness and of judgment, but are converted to faith in Him. Let us prove ourselves fit instruments for His

use, free from pride, free from self-seeking, free from bigotry and bitterness, seeking only the glory of the Lord, and then, whatever our station in life, whether our testimony is that of public speech or the more eloquent witness of a pure life and a loving and generous heart, even through us will be accomplished something of the supreme work now being carried on in the world by the Spirit of Christ, who is identical with the Spirit of God.

PRINCETON, NEW JERSEY.

THE SPIRITUAL VALUE OF THE EPISTLE TO THE HEBREWS

By JOHN MCNICOL, Principal of the Toronto Bible College

THE EPISTLE TO THE HEBREWS begins with a note of finality. The majestic march of the opening sentence gives the impression that the writer is deliberately approaching a great theme. A hint of the theme is given in the statement that the Son, in whom God has now finally spoken, "when he had made purification of sins, sat down on the right hand of the Majesty on high." The personal presence of the incarnate Redeemer at the center of the Heavenly world, in the repose of a finished work, is thus brought into view at once.

This transcendent fact dominates the whole book. The great High Priest who has passed through the heavens fills the whole horizon. The eyes of the readers are turned again and again toward the Holy Place where He has entered in and where He sits at the right hand of the throne of God. Christianity, according to this Epistle, faces the unseen and opens the way into that higher world where Christ now is.

In this respect the book occupies an important place in the New Testament. In the preceding Epistles the main emphasis has been upon the presence of Christ in the heart of the believer. It is true that the ascended Christ is also in view, for Paul never loses sight of the Damascus vision. He bids us "seek the things that are above, where Christ is, seated on the right hand of God." But the main burden of his message is "Christ in you, the hope of glory." Paul always has in mind the mys-

tical union created by the Holy Spirit. He interprets the meaning of Pentecost. He unfolds the profound significance of that event which took place on earth when the Spirit of Christ came down to dwell in the midst of His church. The writer of Hebrews, on the other hand, interprets the meaning of the Ascension. He draws aside the veil and discloses the equally profound significance of that event which took place in Heaven when the man Christ Jesus entered in to sit at the right hand of God.

For just as Pentecost has made a change upon earth, so the Ascension has made a change in Heaven. A new world, the world of eternal realities, with the Saviour of men at the heart of it, is now open for us to contemplate; and we may draw near to it in full assurance of faith. In opening this unseen world to our view the Epistle to the Hebrews makes two important contributions to the New Testament exposition of Christianity. It gives us a fuller insight into the secret of the Redeemer's Person, and enlarges our conception of the salvation He has secured for men.

I

Nowhere outside the Gospels is so much made of the manhood of our Lord. It is here that the deepest significance of His incarnation finds anything like an explanation. This is done without in any way obscuring His divine nature. The New Testament contains no more sublime view of the glory of the Saviour than that which is presented in the opening paragraph of this Epistle. He is the effulgence of God's glory and the very image of His substance. This can only mean that Jesus was all that God is. As the impression on the wax answers to the seal, so the incarnate Lord answers to the invisible God.

But in Jesus God has gathered humanity into Himself. This is what the author goes on to explain. What we behold in Jesus is not an individual of the human race who has developed the divine element in man until it has fully flowered out. It is God incorporating Himself in the human race, manifesting Himself through human nature and under human conditions. "Since the children are sharers in flesh and blood, he also himself in like manner partook of the same"; that is, He voluntarily assumed the nature of men and consented to live as men live, subject to the limitations of existence on earth. And this He did for the ultimate purpose of redeeming the race: that He "might deliver all them who through fear of death were all their lifetime subject to bondage" (2:14-15).

The assumption of manhood, however, was but one step in the working out of this redeeming purpose. In Jesus humanity had to be "perfected." It is in this idea that Hebrews makes its chief contribution to our conception of the Person of Christ. "It became him, for whom are all things and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings" (2:10). The manhood which Jesus carried to the cross, and on into glory, was an achievement, wrought out under those conditions which the sin of man had imposed. (It was not perfect till the end of His life.)

In the single life of Jesus, therefore, we have the true ascent of man. Not the evolution of humanity through long ages, one generation rising upon the attainments of another, but the perfect development of humanity within a single generation, in the span of that one life that stretched from Bethlehem to Calvary. This development and perfection of human nature was

the object set before Him at the beginning. A quotation from the fortieth psalm is used in the tenth chapter as expressing the deliberate purpose of His incarnation: "Wherefore, when he cometh into the world, he saith . . . a body didst thou prepare for me." That was the first step, the actual incarnation, the assumption of manhood. "Then said I, Lo, I am come. . . . to do thy will, O God." That was the task which followed, the perfecting of manhood, the perfect doing of the will of God under earthly conditions and within the limitations of the nature of man. This was the achievement of a lifetime. Though He was a Son, yet He "learned obedience"; that is, He went through the discipline of doing the will of God as a man among men upon earth (5:8).

It was thus He was able to become "the author of eternal salvation" (5:9). When the perfecting of His manhood had been accomplished, then came that voluntary sacrifice which secured the salvation of men. "By which will," says the writer (10:10), that is, by the doing of the will of God throughout the course of a human life, "we have been sanctified through the offering of the body of Jesus Christ once for all." It was by His death as the perfect man that He was to bring to naught him that had the power of death. The ideal which the Creator intended for man had first to be attained before that sacrifice was possible which would avail for redeeming men and bringing them back to God.

This is the main point of the argument in the second chapter. The writer quotes the eighth psalm as prophetic of the high destiny set before man at his creation. The world to come was to be subjected unto him. Then he goes on to say that, while the human race has not yet attained that position, we see One who has attained it.

"We behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man" (2:5-9). It makes no material difference to the author's argument whether we take the crowning of Jesus with glory and honor as preceding the cross so as to qualify Him to taste death for every man, or as following the cross so as to make His tasting death available for every man. In the former case it would most probably refer to His transfiguration, which was the real consummation of His earthly life of perfect obedience, when He stood on the threshold of Heaven and then turned back to go by the way of the cross. In the latter case it would refer of course to His ascension into Heaven, and to His exaltation and glorification there as a man. In either case the central fact remains the same, that Jesus passed through death as the perfect and ideal representative of the human race.

Having made this point the writer moves on to his main theme, namely, that, having perfected man's nature in His own Person on earth, He has become in His own Person the perfect representative of man in Heaven, "a merciful and faithful high priest in things pertaining to God" (2:17). This brings us to the Godward side of the veil that separates the visible from the invisible world, and it is there the Epistle would have us contemplate Jesus. He was once a man among men on earth; He is now a man before God in Heaven; and from the position He occupies there He is able to reach a helping hand to His brethren on this side of the veil.

This position in Heaven Jesus occupies by virtue of His death. The Epistle insists on this again and again. The Resurrection as a separate step between the cross

and the Ascension is not once referred to and is never in view. The cross alone is regarded as the way by which our Lord withdrew from earth into the Heavenly world. The whole Epistle is saturated with the thought of His death; and His death is looked upon as something absolutely unique. It was "through his own blood" He entered into the Holy Place (9:12). It was "through his own blood" He sanctified His people (13:12). There is an emphasis on "his own" (*διὰ τοῦ ἰδίου αἵματος*). This emphasis is intended not merely to contrast His own offering with the offerings of the Old Testament, but to mark it as in very truth "the sacrifice of himself" (9:26). The death of Jesus was not the common death of all mankind; it was peculiarly His own death. He died, not as an individual member of the human race, not as men die who cannot keep the life they have, but as the ideal and perfect man, on whose manhood death could not pass but by His own consent.

The death of Jesus, then, was voluntary in the absolute sense of the word. It was unconditioned by any necessity beyond the control of His own will. This is what gives it efficacy in making propitiation for sin. By consenting to share the death of men, although under no obligation to die, He bore the sin of men, although Himself without sin. Through the eternal Spirit He offered Himself without blemish unto God. In the mysterious depths of that voluntary sacrifice of His there is something which, while it perpetually baffles the human intellect, brings a strange and ineffable peace to the human heart. By the grace of God He tasted death for every man. He put away human sin by the sacrifice of Himself. In that transaction something was done which constitutes Jesus' right to appear as man in the presence of God. On the other side of the veil is One

who was once dead by His own consent and is now alive in His own right forevermore.

The central part of the Epistle is devoted to an explanation of what Jesus is doing in that Heavenly realm on the Godward side of the cross. "Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man" (8:1-2). The whole explanation is given under the symbols of the Mosaic tabernacle and in terms of the High Priest's work on the Day of Atonement. That old Levitical sanctuary was expressly made, says the writer, to be "a copy and shadow of the heavenly things" (8:5). It was far more than Israel's meeting place for worship. Made after the pattern shown to Moses in the mount, its very structure was planned to represent the Heavenly world in which God dwells. In its courts only the priests could minister; the congregation of Israel stood outside. It was a type and prophecy of the world of eternal realities which the Old Testament worshiper could see only afar off, but could not enter. For him there was no access into the presence of God.

In order to understand the full significance of this part of the Epistle, and to appreciate the full force of the writer's argument, we need to transport ourselves back across the ages to the point of view of the old covenant. We need to stand in imagination with the congregation of Israel at the gate of the tabernacle when the ceremonies of the Day of Atonement are taking place. There we watch the High Priest making propitiation for the sins of the people. We look across the outer court past the altar of sacrifice towards the

curtains of the tent of meeting. Behind those curtains is the Holy Place, the first of the inner courts, and behind that again is the Holy of Holies, the heart of the whole Levitical system, containing the sacred ark of the covenant with the cherubim of glory overshadowing the mercy seat. To the devout Israelite that dark and mysterious chamber, so far beyond his reach, into which no man could go save the High Priest, and he only on this one occasion in all the year, was the dwelling place of God. In solemn silence the congregation waits without while the High Priest ministers within the tabernacle. Having offered the victim in sacrifice at the altar in the outer court, he takes the blood and disappears behind the curtains of the tent. Passing through the first inner court, he enters into the Holy of Holies. There, alone before the sacred symbol of the Divine Presence, with the blood which bears witness to the sacrifice offered without, he makes atonement for the sins of the people. After an interval he reappears to bless the waiting congregation with an assurance of the favor of God.

These were the ceremonies to which the writer refers. They were the consummation of the whole Mosaic system of sacrifice. But they had to be repeated year after year. High priests came and passed away, following one another in the order of Aaron, but none of them could ever abide in that inner sanctuary, or open it for anyone else to enter in. That old Levitical system could never make the Old Testament worshiper "perfect"; it could not bring him into the presence of God. It was all that could be done, however, until the true High Priest arrived. It was a "shadow of the good things to come" (10:1). It looked forward to something He was to accomplish which would open the way to God and bring men into abiding fellowship with Him.

And so we turn to a later day, when a High Priest of a new and higher order, in the power of an endless life, having offered the one perfect and sufficient sacrifice, passed through the heavens into the immediate presence of God with the blood of an eternal covenant. There we behold Him now, in the greater and more perfect tabernacle, not made with hands, where He has entered in once for all, and where He sits at the right hand of the throne of God. From that place of power and dignity, which He has reached by His own merit, He administers for men an atonement that is final and complete, being "able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (7:25).

This is the stupendous truth to which the massive argument of the Epistle has been conducting us, a truth all the more impressive in the light of our advancing scientific knowledge of the world. In the unseen realm behind this vast visible universe, in the secret place of its life and power, where God is, there is a Man who has been tempted in all points like as we are and can be touched with the feeling of our infirmities. It is the glory of Christianity that it presents to the world such a Saviour, that it draws aside the veil and reveals at the center of ultimate reality, not only the Father heart of God, but also the Brother heart of Jesus; not only an infinite and eternal love, but also a comprehending and redeeming sympathy.

II

The Christian system as set forth in the Epistle is in keeping with this exalted conception of the Person of Christ. A Saviour so high and great has accomplished for men what the author calls "so great a salvation" (2:3). Having entered Himself into the presence of

God, He has secured for us a place there too. This is the central thought of the book; this is the essence of that "eternal redemption" which our High Priest has obtained for us (9:12). We have access now "into the holy place"; we may "draw near" unto God (10:19, 22). This is no mere figure of speech for a form of worship; nor is it an empty spiritual ideal. It is an actual Heavenly privilege, as real as the historic transaction upon which it is grounded. For our access to God is always represented as vitally linked with the fact of the cross and the remission of sins. It was "when he had made purification of sins" that Christ entered in and sat down. The way by which we now enter in after Him is "by blood of Jesus, by the way which he dedicated for us." The secret place of the Divine Presence is reached only by those who "draw near unto God through him."

When we draw near to God in this way we enter another world. The sense of another world pervades the Epistle through and through, the sense of a world which is related to this one as the substance to the shadow. It is the world of eternal things over against this fleeting world of temporal things. It is the Heavenly order over against this present earthly order. The function of Christianity is to bring us into this unseen world, and when we come to Christ we find ourselves in the midst of it. It is composed of the courts of Heaven, which Christ has cleansed by His entrance there (9:23) and furnished with the eternal realities. These eternal realities had cast their shadows back over the old dispensation, but the Old Testament saints had not been able to reach them. God had "provided some better thing concerning us, that apart from us they should not be made perfect" (11:40). They could not enjoy the "better thing" till it had been brought into being. But

now in the Christian system all the old shadows have given place to the eternal substance. We, who have received the Gospel of Christ, "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly of the church of the firstborn whose names are enrolled in heaven" (12:22-23). Thus does Christianity give us the opportunity of identifying ourselves with a new and higher world and building our lives upon true and lasting foundations, foundations that are set in eternity. When we "draw near" we enter the Kingdom of Heaven, "the kingdom that cannot be shaken" (12:28); we have reached the home of the soul.

There is a still further privilege granted to them who enter this new world. They share what the Epistle calls the "rest" of God. This sublime conception of the meaning of salvation is unfolded in the third and fourth chapters of the Epistle. Here again the author finds "a shadow" in the Old Testament, in the rest promised to Israel in the land of Canaan. That rest did not exhaust the promise of God; it was not the end of His purpose. When Joshua led the people into the land it was found that he had not given them the true rest. That lay still farther on; it was the Sabbath rest which God Himself enjoyed, and the conditions for entering it had not yet been realized. When God finished His work of creation He withdrew into His eternal Sabbath, and He has been dwelling there ever since. This cannot mean a state of passivity or a cessation of activity. It is that state of divine bliss and satisfaction which followed the creation of the world, when the Creator proceeded to repose in the perfect enjoyment of His own handiwork. It was God's purpose that men should

share this rest of His, entering into fellowship with Him in the full enjoyment of the creation, of which man himself was the crown. The writer of Hebrews declares that this blissful privilege is now offered to men through Christ; it is part of the Christian system. Those who enter into the divine presence through the High Priest who is there find themselves not only in a new world but also in an atmosphere of perfect peace.

Nothing is more characteristic of the human race than a restless longing for something which seems to correspond with this, but is only vaguely understood, or dimly seen afar off. Man's failure to share in the rest of His Creator has left him restless in the midst of the creation. It is an evidence of the fact that he has fallen short of his true destiny in the world. But in Christianity this vague and restless longing of man's nature has been met. The whole course of revelation bears testimony to this as being one of the essential features of God's redeeming purpose. "My presence shall go with thee, and I will give thee rest," was His promise to Moses at the beginning of Israel's history (Ex. 33:14). "Thou wilt keep him in perfect peace, whose mind is stayed on thee," was the prophet's word in a great crisis in the history of Judah (Isa. 26:3). "Come unto me, . . . and I will give you rest," was our Lord's invitation to the weary, laboring multitudes around Him (Matt. 11:28). "The peace of God, which passeth all understanding," was Paul's definition of the perfect poise of a Christian life (Phil. 4:7). It remained for the author of this book to reach the profound truth, that when we come to Christ and cease from our own works we are brought into such complete harmony with the works of the Creator around us that we pass into the enjoyment of the very rest of God Himself. We repose in the peace that is at the heart of the universe.

This unseen realm where the divine presence and the eternal rest are to be found is apprehended by faith. "Let us draw near in fulness of faith," is the way the writer puts it (10:22). Faith in this Epistle carries a richer content of meaning than in any other part of Scripture. It is more than a general confidence in God, more even than believing the promises of God. It is that attitude of soul which stands face to face with the unseen and gives substance to the things that are there, which counts upon them as more sure and true than if they were apprehended by the senses. It is the conviction that the one reality behind all things is God and that the visible things about us have no true and solid existence in themselves.

This was the essential element in the faith of the Old Testament saints. They looked beyond the physical world. They knew that there were matters of far deeper importance than the possession of Canaan. They sought "a better country, that is, a heavenly." They "looked for the city which hath the foundations, whose builder and maker is God." (11:10, 16.) And yet all these Old Testament believers died without receiving the promise; they only greeted it from afar (11:13). It could not be realized till the redemptive work of Christ had been accomplished. Their faith looked down through the ages towards the true promised land. But now that the High Priest has Himself entered in, our faith may look through the veil and behold "a land that reacheth afar" (Isa. 33:17). For them it lay in the future; for us it lies in the unseen.

The powerful argument which this book presents for the reality of the unseen in the Christian system is needed in every age. Its value did not cease with the early Hebrew Christians to whom it was addressed and who were in danger of turning back to the imposing

ritual of their old material temple. It provides a corrective, not only for materialistic tendencies on the one hand, but also for idealistic tendencies on the other. Christian mysticism finds here its proper balance, without which it inevitably weakens into philosophic pantheism. The indwelling presence of Christ in the heart of the believer is the very secret of Christian life and power; but the secret that is within the heart needs the anchor that is within the veil. The immanent Spirit does His work here because the transcendent Priest does His work there. The inner life and the Heavenly life are one.

The message of this unknown, but clear-sighted, first century Christian leader was never more needed than it is today. One of the deadliest perils of modern Christianity is subjectivism. The subjective attitude, which has invaded the realm of Christian theology and dominates so much of our thinking, has brought in its train a loosening grip of the objective facts on which our faith is founded, and a slow palsy threatens to creep over the activities of the Christian church. No other result was to be expected from such a cause. The nerve centers of Christianity are not in the human mind or the human heart. A subjective approach can never discover them. They lie elsewhere, deep-seated in the unseen verities, where faith alone can find them. All the springs of the Christian church are there. It was men whose faith was set in that direction that "subdued kingdoms, wrought righteousness, obtained promises," and "from weakness were made strong." There is no other way to recover and preserve the secret of spiritual achievement than to follow those heroes of faith, who "endured as seeing him who is invisible."

TORONTO, CANADA.

THE PIVOT OF CHRISTIANITY

By EDMUND K. SIMPSON, M.A.

THE AGE IN WHICH WE LIVE plumes itself on its intensely practical bent. Yet, except in the domain of experimental science, it is curious to note how prone it is to fondle unrealities, how easily it is gulled by volubility or lulled into a state of mental hypnotism by "dreams that wave before the half-shut eye." In one section of our cognitions we can be extremely wide-awake, yet somnambulize in another. It would really seem as if the morbid craze of the period for fiction and the abnormal supply of the commodity it elicits had incapacitated hosts of fairly cultivated minds for the very appreciation of truth. "Christian Scientists" are never tired of informing us that we dwell in a "world of illusions." That statement assuredly applies to themselves and their *castillos en el aire*. We are by no means sure, however, that the average liberal falls far short of the Eddyist "practitioner" in this department. Both display uncommon skill in that variety of sleight of hand which consists in making truth and fiction change places, that is, on paper or under cover of inflated verbiage; for in the realm of actualities, which it is their cue to subordinate to that of assumptions (or, as they prefer to dub them, intuitions) truth tilts, as she has ever tilted, a "champion cased in adamant," proof against all comers. No crest invulnerable as hers! For, in Shakespeare's incisive phrase, "Truth is Truth to the end of the reckoning," let pragmatism subtilize as it will in favor of shams.

Common sense, the idol of the eighteenth century, may almost be termed the opprobrium of the twentieth, save indeed in business affairs, where it cannot well be dispensed with. Elsewhere clever fancies in too many cases usurp its room. Yet in the last analysis objective truth, and not subjective imagination, forms the material of genuine knowledge and the voucher for sound induction. To subvert the lawful empire of fact over theory in the name of scientific thought is to promote, not science, but nescience trading under its name. The futility of Greek philosophy and medieval scholasticism was rightly traced by Bacon to a lavish *a priori* theorizing. To a mere opinionist that imperial proclamation of finality, Christ's "Verily, verily," dwindles to a meaningless expletive; and if he had the courage of his convictions, or rather negations of conviction, the fabric of his vision would forthwith crumble to "such stuff as dreams are made of." Nevertheless all truth wears, like the multiplication table, an unwrinkled brow, and boasts the secret of perpetual youth.

Now the transcendent claims of Christianity have always reposed on the firm basis of the perfect veracity of that "word of life" which it holds forth for world-wide probation. It does not present itself in the guise of a speculative quest after God, nor even a continuous growth of the religious faculty, but as a divine deposit entrusted to certain faithful stewards. Broadly speaking, the "scripture of truth" comprises the history of a fell disease, and of its unique antidote. Albert Barnes used to signalize the presence of antidotes in the vegetable kingdom as a proof of foreseen poisons; and if Christ is the supreme "scope of the Scripture," and Saviourship His peculiar office, it follows at once that there must be a shipwrecked crew adrift on the ocean of time

for Him to save. Only lost sheep can be found, only sick folk be healed, only broken bones be set. Thus, as Coleridge has remarked, in *Aids to Reflection*, Christianity rests on two articles of faith, "the necessity, to wit, and the reality of a Redeemer."

I. CHRIST'S MEDIATORIAL WORK IS ESSENTIAL

The universal prevalence of sin renders a scheme of salvation indispensable; for Goethe was perfectly right when he said that "no man can jump off his own shadow." Deliverance, then, cannot be secured unless "help is laid on One mighty to save," on One who shoulders the incubus of our guilt in order to sever us from our iniquities. No sooner, however, is such a proposition laid down than we come at once into collision with all the fashionable purveyors of creeds molded to suit their own convenience; and their name today is legion. The fact that the theory of evolution lends itself to a vastly more flattering construction of human history accounts for the welcome accorded it in many quarters; for, as John Trapp puts the case, "man is a self-ascribing creature," naturally "high in the instep."

Persons of this aspiring stamp find peculiar satisfaction in viewing the *homo sapiens* of latter-day civilization as a self-made production, a prodigy of progress in course of ascent to an angelic status. Those unsightlier and more discreditable features of his historical past which cannot quite be ignored are treated as phases in the process of his own manufacture, whilst his achievements bulk as the triumphs of a steadily mounting race, bent on planting its flag of victory on the loftiest peaks of achievement discernible within the radius of an ever expanding horizon. Backslidings on the road, scanned through rose-colored lenses, take the hue of regrettable

incidents, not unlike the escapades of a youthful scapegrace, vexatious, to be sure, but offering no permanent obstacle to its resistless forward march and inherently upward tendency. The theory is no new invention. There have always been those who have held that, as John Foster says, "Mankind is to effect its own apotheosis by the hopeful process of exhausting its corruptions." The new element in the situation is this, that whereas it used to be tendered to our notice as the bantling of Deism or Pantheism, immemorially at feud with revealed religion, it is now propagated under the auspices of an invertebrate Christianity, servilely obsequious to the fashion of the hour. Yet Dr. Rainy's shrewd remark still holds, that "the doctrine that God made man upright cannot be given up without transforming the scheme of man's relations from end to end."

Meanwhile the question of sin presents itself as a matter of fact, not speculation. True, there lurks in its background the mystery of its permission in this by no means slipshod cosmos. That secret lies buried deeper than ever finite plummet sounded in the fathomless abyss of the divine counsels. But what a shallow view of human nature must that be which can ignore its baleful sway and dire effects, attested by some vestiges of self-reproach in every sinner's breast. A notorious phenomenon surely! People toy nowadays with the fancy of "visitors from Mars," and indulge in whimsical conjectures regarding the impression our world would make on them. We possess, however, no clue to the ethical affinities of the aforesaid Marsians. But we do know something of certain holy intelligences who people the authentic coasts of light; and if the Puritan poet be right when he sings that

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep,

we may confidently affirm that angelic envoys need cast but one searching glance on our public posters, or construe the contents of but one column in our daily press, or overhear but one brief colloquy in the alleys of our great cities, to convince themselves that they have set foot on a fallen world. For, despite all the congratulatory addresses to ourselves so congenial to the taste of idolators of modernity, the stubborn fact will not budge, that humanity's most prominent characteristic consists in that family entail of moral evil which all our culture can do nothing to efface, and, at least in its more rampant ebullitions, comparatively little to curb. The malignity of humanity's running sore cannot be hid; and the mentor within us insists that sin is not merely a congenital disease, but a misdemeanour for which we stand accountable at the Grand Assize. Alas, that South's witty sarcasm should be so undeniably true, that "sin is the only perpetual motion yet discovered."

Here then we confront the master-problem of our runaway world. Unregenerate lips may join in singing "Nearer, my God, to Thee, nearer to Thee"; yet so long as we continue at war with purity and holiness, the more conclusive language of our lives chants the terrible *Marseillaise* of the sons of Belial, 'farther, O God, from Thee, farther from Thee.' And what a jarring note this harsh refrain strikes amid creation's harmonies! "Nowhere else save in man," says Professor Calderwood in his *Moral Philosophy*, "has observation recognized disorder adhering to an entire species. All lower life unfolds in strict accordance with type."

That antinomy between man viewed as creation's heir and as the rashest of all spendthrifts has weighed on serious minds in all generations, and made them feel with Pascal that he is at once the glory and the scandal

of the universe. Imperfect as was Plato's apprehension of human guilt, he has given remarkable expression to the thought in that passage of his *Hippias Major* where he remarks that "*all men do much more evil than good from their youth upwards.*" Seneca has somewhere noted that the only prophecy we can safely utter respecting a newborn babe is that it will inevitably transgress. And every reader of Juvenal remembers how sternly he pronounces the habitual wrongdoer's case incurable: *Quis peccandi finem posuit sibi? Ad mores natura recurrit damnatos, fixa et mutari nescia.*¹ A striking echo this of the wise man's words: "Who can say, I have made my heart clean; I am pure from my sin?"

It is not Christianity, then, that has invented the notion of sinfulness. Conscience gives us our bearings here, though with more or less deflection of its needle. It tells us, with Kant, that sin is "the thing that ought not to be"; but conscience has no panacea to propound, nor can it supply any detergent for past stains. It stands to reason that the lever capable of replacing an aberrant world in its proper orbit must have its fulcrum outside that world. A Higher Power must interpose. If the annals of mankind teach anything, they teach that. Ask even Carlyle why the French Revolutionists' rapturous oaths of liberty and fraternity issued in ghastly bloodshed and misrule, and he has to reply: "Because sin had come into the world, and misery by sin. *Not federation-rosepink* is the colour of this *verkehrte Welt.*" We are not concerned to deny that wisely directed effort can mitigate mortal ills; what we do deny is that it can cure them. The mischief lies too

¹"Who has set a term to his own habit of sinning? Nature returns to the morals she reprobates, with fixed bent incapable of alteration." (Satire xiii, 239-240.)

deeply seated for that. As Dr. John Mason of New York said long ago: "Reformation without regeneration is only an exchange of vices." Hence the first and most crucial inquiry to be addressed to any cult whatsoever that solicits our patronage is the inquiry, how it proposes to deal with sin.

At this point another fact emerges into view, which Jonathan Edwards has expressed in a sentence: "*The character of the soul is determined by the character of its God*"; and, in consequence, the character of its religion likewise. Now it is a painful, yet palpable, fact that in recent years the revealed Deity has been shorn of some of His most essential attributes by the "free and easy" school of theological speculators. The liberal party of our day has obviously lost touch, for example, with the holiness of Jehovah, that expanse of "terrible crystal" which underpaves the throne of the Most High, and fixes an immeasurable distance betwixt the living and true God and the whole horde of false deities. The late Principal Forsyth of Hackney Congregational College, London, went the length of declaring that "the merely fatherly God is not in sufficiently moral earnest; such a view neither descends into hell nor ascends to heaven. A being of unbounded pity would not rise to the height of the Christian Deity, nor be the Father of an infinite grace." (*Cruciality of the Cross*, p. 58.) Those who are whittling away the distinction between God's creed and the Devil's by their frivolous notions of sin need to take this statement to heart.

After all, what is the main pillar of the universe but righteousness, a righteousness that must be upheld at all costs? Because the Lord reigneth, iniquity shall have its mouth stopped. He must be just to Himself; that is imperative; He owes that to His own glory!

And this is one reason why a Gospel of holy love embodied in a holy counsel of peace is resplendent with a "glory that excelleth"; whereas the makeshift that lets indulgence triumph over a dishonored and outraged rectitude shrouds the majesty on high in sudden, palpable night. Surely here we behold a *nodus vindice dignus*, if ever there were such. What more appropriate platform than such an extremity of need as man's plight presents for a transcendent exhibition of grace lit up with unearthly luster; what grander occasion for a display of self-sacrifice too sublime for mortal imagination to have conceived, too stupendous for mortal will or skill to have executed? Shall not His Name be called Wonderful who has achieved single-handed the mighty task of retrieval born of a compassion truly godlike? How shall man be just with God? "a question," says Dr. Lyman Beecher, "to which heaven with all its hosts of stars and suns has sent down no reply; a secret that no breeze has wafted to the listening ear, no breath of morning whispered, no smile of beauty interpreted." That question is answered here or nowhere.

II. CHRIST'S MEDIATORIAL WORK IS EFFECTUAL

Why should it be deemed either incredible or unavailing? The Modernist ascribes his distaste for it to superior enlightenment; but the offense of the cross has been known ever since its earliest proclamation. How many a Hebrew reader of the roll of the "evangelical prophet" long ago stumbled at his fifty-third chapter! Isaiah foresaw the repugnance it would excite when he cried: "Who hath believed our report?" and subjoined: "We hid as it were our faces from him; he was despised, and we esteemed him not." It was to avoid the offense of a dying Messiah that the latter Rabbiniism invented

the fable of two messiahs, Ben Joseph and Ben David, the conqueror and the victim respectively. And did not the very shadow of the cross, looming athwart the Saviour's pathway, pervert sturdy Peter into a rock of offense in his Master's track?

Ah, there is no such touchstone as this for the detection of the thoughts of many hearts. In its proximity your would-be neutral cannot help unmasking himself. He that is not *with* Immanuel in His wondrous passion, in that momentous hour when, in the language of John Knox, "it behooved Him to *underlie* the punishment due for our transgressions," reveals the fact that he is wittingly or unwittingly against Him. No one can grasp the tremendous implications of the one final sacrifice for sin, or its bearing on his own destiny, without taking sides.

Under which king, bezonian? speak or die! ²

That is the challenge re-echoed through the chambers of every heart brought face to face with Christ and Him crucified.

It speaks volumes for the fidelity of the primitive church that it did not blench from embracing the whole counsel of God in this matter. No severer test of loyalty to the truth could have been exacted than that involved in the proclamation of a religion aspiring to worldwide audience, yet centered in a malefactor's gibbet. In the eyes of Jew and Greek alike infatuation reached its zenith when the apostles nailed their colors to that *arbor infelix*, the established symbol of all that was base and infamous. No message conceivable was likelier to raise the gorge of the ancient world, to provoke its ridicule, to disgust its culture, to sour its milk

² Shakespeare: 2 *Henry IV*, v. 3.

of human kindness into Tacitus' acidulous verdict, "a shocking superstition." Deep indeed must have been the conviction and intensely fervent the love which could brave the avalanche of scorn and contempt set in motion by the preaching of such a "scandal" as the sole hope of a perishing humanity.

In that regard the aspect of things has changed. For the shameful cross, as it appeared in the sight of the cultured or philosophically inclined, became the power of God unto salvation to a vast multitude of sick souls, who discovered in the testimony of Jesus the undoubted specific for their rankling plague. The love-lit eyes of these smitten yet requickened captives of Jesus Christ pierced beneath all the repulsive externals of the mighty tragedy, beneath the semblances of ignominy and defeat, the trappings of woe and weakness occupying the foreground of the scene, which engrossed the attention of the carnal gazer; they looked past that gaping rabble, that ruthless exposure, that passive Innocent; past those visible heavens, mysteriously silent, whence sounded neither voice nor answer to the Sufferer's appealing cry; past the Victim's ghastly pallor and ebbing breath and streaming life-blood; past all the accumulated tokens of the hour and power of darkness lowering like leaden thunder-clouds over that august head, bowed in the dust of death, and that death the shameful death of the cross. For faith possesses not merely eyesight, but *insight within the veil*, and her aquiline vision, rendered grandly keen by the aid of Heavenly eyesalve, reads in that "obedience unto death" the ensigns of a peerless work of propitiation, radiant with a spiritual beauty which casts all other spectacles of moral loveliness into the shade. "Blessed is he whosoever shall not be offended in me," albeit

crucified in weakness. Blessed that keen perception which can decipher the secret of Calvary in the revealing luster of the resurrection morn, flooding the empty sepulcher with a dayspring of boundless significance, and irradiating a Victor raised in deathless power.

Why should it be deemed a thing incredible that the Lamb of God should take the sinner's place and bear the sinner's judgment? One of the laws graven deepest on the tablets of human nature is the principle of representation. It interlaces itself with the very framework of man's history. It accords with the law of his generation, and with the principle of the family, clan, and tribe. The camp, the bar, the senate, the sanctuary, all pay it homage. Without representative institutions society would come to a deadlock. When the great Hebrew lawgiver cried to assembled Israel: "Neither with you only do I make this covenant, *but also with him that is not here with us this day*" (Deut. 29:14), he enunciated the fundamental condition of national existence, whether founded on a written or on an unwritten constitution; for Burke has defined a nation as a "permanent body composed of transitory parts." So closely is representation bound up with nationality that even a revolutionary upheaval cannot effect a total breach with the past. A German Republic cannot shake off the liabilities incurred by preceding rulers. Corporate responsibility in fact demands that, upon the exaction of indemnities or reparations, no member of the community concerned shall be entitled to plead exemption on the ground that he opposed the policy which has entailed such consequences.

In short, no man or class of men "live unto themselves." Monasticism is not a Christian but a clerical invention, a flight from obligation to vegetation; and

therein lies its anti-social stigma. Relationship, interaction, joint as well as personal accountability, there must be in any sound body politic; and the individual citizen cannot escape being affected, for good or evil, by the actions of others, whether they are the delegates of his selection or not. Solidarity shares the scepter of human correlations with heredity.

It is this basal principle of human intercourse that the only wise God has employed for the rescue of our "rebellious house" from the "fruit of its own ways." He tenders us no mere armistice, but a flawless treaty of everlasting peace. "Sin and die," ran the primal edict, and that law is not abrogated, but honored, in this glorious "truce of God." To revoke His own holy statute of unfailing love Godwards and manwards would be, as Robert Hall said, to judge Himself. That cannot be whilst He changeth not. His righteousness is like the great mountains, and can never be diminished to a petty molehill, surmountable at pleasure, negligible without harm. The Lord's veracity, His faithfulness to His word, constitutes the primary axis of creation. If that fails, "chaos comes again." How then shall justice become the sinner's friend? Impunity there cannot be; God can never sink below His own nature in that fashion. Not thus is the issue to be blinked. No light dawns on the tremendous problem except in one direction, through the medium of sponsorship. At the cross, and there alone, the day breaks and the shadows flee away.

The vicarious principle admits of no gainsaying. Men act on it every day; nor could they avoid doing so if they would. Its workings interpenetrate our world. Moreover, man can die for his fellow-man in certain circumstances and within certain limits. But it is likewise

plain that when we are dealing with offenses against Heaven, none can ransom his brother by replacing him; for has he not shortcomings of his own to answer for? If then a Lamb of God's own choice is to fill the gap which no one else can fill, it is manifest that that Lamb, furnished for so transcendent an end, must be "separate from sin," spotless, undefiled, a thrice holy oblation.

But how shall the nature that transgressed bear the penalty, yet abide itself untainted? And how shall the virtue of one offering be such as to suffice for a "common salvation"? In the ineffable mystery of the Trinity Divine wisdom has found an answer to every stipulation of the case. The majestic expedient it has devised challenges the inspection of the moral universe. And well it may; for it comes as near to laying bare the heart of the Eternal as aught that finite minds can grasp. O wonder of wonders! *the travail of our salvation spends itself within the bosom of the Godhead.* Our Heavenly Kinsman draws our nature to His own; and by one comprehensive, conclusive mediation honors the law of righteousness both in its precepts and its sanctions, both as broken and unbroken—a "labour worthy of a God," as Spurgeon exclaims—and makes an end of sin for all who are united to Him by faith, for all who by accepting the gracious terms pledge the Promiser to make them good. Thus our transgressions are blotted out, not by flouting the claims of rectitude, but by fulfilling in the Person of the Son of God, who is also the Son of Man, all that the most inflexible rectitude can require.

Here is an evangel worth treasuring and proclaiming to the ends of the earth. The modern idea of lax forgiveness is very cheap in comparison, involving no intelligible "agony and bloody sweat," no magnanimous outpouring of soul in our stead on the part of our match-

less Hostage. What a cramped, shrivelled, meaningless Calvary it leaves us, an omissible episode, a mediocre detail in our religious conspectus! And what a precarius tender of peace it makes; for being based, not on righteousness, but good nature, there is no guarantee for its duration. It may be recalled as capriciously as it was granted. Not so with the revealed plan of salvation. For that at least constitutes no half-measure, no bare cessation of hostilities. Evangelical pardon is bestowed on specific, unassailable grounds, and linked with a change of heart which secures it against being abused. We cannot put on Christ without putting off the old man, with his affections and lusts. But Modernism's "accommodation" is inherently antinomian, patched up in contempt of the claims of the moral law. 'Let bygones be bygones, and behave yourself for the future'—that is all it amounts to. Yet even human judicatures demand ampler vindication than that. How much more the final Judge of all! In such a jerry-built structure, hurriedly run up on the sandy foundation of paternal indulgence, who can find shelter when the storm is up and the floods are out?

There are illustrious intelligences in the Heavenly hierarchies, conversant with mysteries whose alphabet we could not master. But we have no reason to think that those principalities and powers, with all their lofty endowments, could have solved the enigma of our just redemption. The secret lay beyond their utmost sagacity; it found and left them dumb. The counsel of saving grace bears the signature of a profounder wisdom than theirs. God's own bow gleams in this cloud, flung triumphantly across the sablest of backgrounds. What a foil to what a jewel! O the unsearchable riches of Christ, our Indemnity! It is not our guilty past that

now bars the way of our deliverance; it is not the infirmity of our resolves, or the adverse nature of our surroundings. A provision has been made commensurate with every item in the count against us, and efficacious to dislodge every obstacle in the pathway of our reinstatement in God's sinless family.

What then stands in the culprit's light? Nothing whatever except the great antichrist, self. As long as that usurper of the lordship of our hearts is undethroned, we have no room for their rightful Monarch. Pride keeps us bankrupts if bankrupts we are. We reject the divine lifebuoy because we will not own ourselves unable to swim ashore. God brings near His righteousness, but we cling fast to our own. Such is the insanity engendered by sin that it treads under foot the costliest offer ever broached, though proffered by its Maker and Redeemer in one. Be assured that on this diamond pivot of Christianity the destiny of humanity hangs—and yours among the rest. How shall those escape sentence who deliberately fling back the offer of reconciliation, won at such awful cost, in the face of the princely Giver? And how shall those not be eternally blessed who, whatever their guilty past, in God's accepted time nestle trustingly under the wings of that Son of His love who has forever wedded in His own Person the titles of King of Righteousness and King of Peace?

IPSWICH, ENGLAND.

SPIRITUAL FREEDOM AS PAUL'S THESIS

By E. M. MARTINSON

Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory. (2 Cor. 3:17 f.)

RELIGION is almost synonymous with life, so largely does it enter into the source, support, significance, and supremacy of life. Christianity is almost synonymous with civilization, so largely has it furnished the impulse and power of civilization. Tennyson says, "Better fifty years of Europe than a cycle of Cathay." The reason is that only "where the Spirit of the Lord is, there is liberty." Look about you upon the nations of the earth today, think of the empires of yesterday, and reflect if it is not literally true that *only* "where the Spirit of the Lord is, there is liberty."

It was a Jew, the great Prime Minister of England, Benjamin Disraeli, who in the last generation made this prophecy about our country and our day: "The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come, when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

The German rationalist Ernest Renan, whose revolutionary *Leben Jesu* unsettled the faith of many, bore this testimony to Christ: "All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. . . . Thou shalt become the cornerstone of humanity so entirely that to tear Thy name from this world would rend it to its foundations."

"Now the Lord *is* the Spirit: and where the Spirit of the Lord is, there is liberty." That is the thesis of the Apostle Paul. That is to say, Where there is a spiritual Lord there must be a spiritual religion; and where there is a spiritual religion there must be religious freedom.

Jesus had said to the woman of Sychar: "God is a Spirit, and they that worship him must worship him in spirit and in truth." She and the Samaritans, as well as the Jews, had tried to make a local deity of God. Jesus expanded their conceptions and made God at once both universal and personal. But just as soon as He enters into this personal relationship with any and every true worshiper all fetters of all religious restraints and constraints are snapped and superseded by the fulness of His indwelling, and there is the blessed freedom of new joy and power. It was a revolutionary thesis. It overthrew all their cherished conceptions of religion. The Word of God had become to them the letter that killeth. But to Paul, in the words of Tennyson,

The Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

To the Jew, his own particular brand of religion was the most permanent thing in the world. The supposed task of the Christ was solely to rivet Judaism upon all mankind. Possibly some of us look upon our favorite beliefs in the same light. Paul knew that Judaism was only transitory. The purpose of the Law was to produce the consciousness of sin, and demonstrate human helplessness. Judaism was a necessary step in the development of the religious consciousness of the race. But, in the words of John Campbell Shairp,

Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

Let us not get the notion that Paul despised Judaism. The glory which shone from the face of Moses when he brought the Law down from Sinai was to Paul typical of the glory which enveloped Judaism. He venerated the great history and nobility of the mother religion. He was fairer to Judaism than the Protestant Reformers were to the Roman Catholic Church from which they separated, or than we have been to the heathen religions that we seek to supplant. We cannot take with us into the new life that which is good and vital in the old unless, like Paul, we value the old fairly for its good works' sake. Above all, let us not get the notion that, because Judaism and some other -isms are transitory, there is nothing fixed or permanent in religion. Paul preached a religion of life instead of a religion of law. The letter killeth; the spirit maketh alive. Paul preached Him whom "no after age shall e'er outgrow."

Judaism inadequate. The Jew regarded himself as

the sole custodian of divine revelation. But to Paul there was a veil spread over the Old Testament, and over the minds of the Jews, like the veil with which Moses darkened the radiance of his countenance. It was a veil which darkened their understanding and made them the blind leaders of the blind. They used the key of knowledge for locking up the truth instead of unlocking it. In their anxiety to enforce every jot and tittle of the Law they were frustrating its very spirit and essence.

Walter Rauschenbusch declared in an address: "What more terrible judgment can be leveled against any institution than this, that it undoes what it is set to do? If a system of national economics makes living dear instead of cheap and keeps ten millions of people underfed in the midst of plenty; if schools render pupils incapable of mental concentration and indifferent to intellectual ideals; if the state, instead of being the great protector of the weak, becomes the organ of oppression; if the law, instead of getting justice done, frustrates justice and fortifies inherited injustice; and if religion, instead of revealing God, obscures His will and love and keeps men from a clear experience of their heavenly Father—what greater condemnation is there? Yet that is the indictment brought by both Jesus and Paul against the religious system in which they were trained."

The Jew regarded himself as the model of orthodoxy and correct thinking. But right here Paul found his initial protest against him. The authority of the Law hemmed in the Jewish thinker at every step in his intellectual processes. This point and that point were fixed by law, and no man must transgress. Under such conditions no free stride was possible. Only a free mind can think in straight lines. Repulsed by external authorities the mind becomes both timid and tortuous.

It may still manage to get some exercise by the subtlety of dialectics, but it lacks incisiveness, originality, creative power.

Christianity's contrast. In Paul's judgment Christianity furnishes an overwhelming contrast to all these characteristics of Judaism. In Christianity he finds nothing transitory, but a splendid consummation of God's eternal purposes. In Christianity the aim is not condemnation, but redemption. In Christianity there is a great personal emancipation. Paul had experienced it for himself. The veil had dropped from his eyes. It disappears whenever any man turns to the Lord. Paul had an overpowering sensation of spiritual freedom. He was no longer under the Law and its restraints, but under the Lord and His leading. Instead of the external authority which had left him limp and powerless there was an internal authority most delightful, persuasive, uplifting, ennobling. The Law had stood over him saying, "Thou shalt" and "Thou shalt not"; the Spirit dwelt within him saying, "I ought" and "I can." The symbol of the Law was a fence; that of the Spirit a pair of wings. The indwelling, liberating Spirit gives a joyful sense of enlargement, and leaps with inspired swiftness of vision to larger and truer conceptions of life and of God. For God is great, and His truth is large, and the power of growth in it is endless.

Paul loved this new freedom, not because it gave him a chance to do and think as he pleased, but because he found that it made his mental processes moral. He speaks of the "confidence" and "boldness" which he is now able to enjoy. He is not like those who "deal craftily" and "twist the word of God"; he can lay down

a straight proposition of truth and leave it to commend itself to the moral insight of every man. He has become free, and thereby honest.

And Paul found in Christianity the power of spiritual transfiguration. It was when he could gaze with unveiled face into the glory of the Lord and contemplate His truth freely, that he experienced the transforming power of God and found himself being assimilated into the same image, from glory to glory. And this golden sunlight of truth, into which Paul was now gazing with unveiled face, was not an abstract body of ideas, but a living Person. It was a divine personal power that was living in him and groaning within him in deeper, inarticulate prayer experiences. It was so absorbing the Paul life into the Christ life that Paul at times felt that it was no longer Paul who lived, but Christ in him.

Paul's real greatness. The greatest thing about Paul himself was not his formulation of a doctrine of redemption by which Christianity could shed the narrowing obligations of Judaism and become a world wide religion, nor that he was the great missionary pioneer and the model of missionary enthusiasm for all the earth and all the ages; but it was that Paul had experienced the living God through the living Christ, and was transformed and transfigured by the light and power of that inner life. Paul had become that great miracle in human life, a religious personality. When he rapturously tells about that new life within him his words throb and quiver and break down under the weight and power of his experiences. A man who has received that tongue of fire can reach over centuries and lay his hand upon some other man and communicate the same divine fire to him.

In particular, how does Paul attain this freedom of spiritual religion? Browning's Paracelsus exclaims:

The labors and precepts of old time,
I have not lightly disesteemed. But, friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fullness.

How did Paul attain that center? How is any man emancipated? Remember Paul's thesis, that a spiritual Lord develops a spiritual religion, which makes for religious freedom. But how? The beginning of the next sentence reveals the very first step—"But we all, with unveiled face." The veil is withdrawn from our understanding by the regeneration which brings illumination. Paul had that veil removed when he met and surrendered to the risen Lord, on his way to Damascus. A great light dawned upon his soul, and the persecutor immediately became the apostle. In that soul-shaking interview with the Lord Saul the Jew became Paul the Christian. Christ was no longer an external object, but an inner presence and power. Paul was made a new creature in Christ Jesus. Henceforth he saw things in their true and eternal perspective. Jesus Himself declared to Nicodemus that no man can ever even see the Kingdom of God until there has burst upon his soul the illumination of regeneration.

Paul attains by the illumination which begets adoration. "Beholding as in a mirror the *glory* of the Lord." Paul could not have called the Lord glorious before his conversion. It was the removal of the veil, the illumination which came to him in regeneration, that led him to this adoration. Christ now seemed to him infinitely glorious and desirable.

O Jesus, Thou the glory art
Of angel worlds above;
Thy name is music to my heart,
Enchanting it with love.

Paul attains by the adoration which makes for transformation. "But we . . . are transformed into the same image." We grow like that which we love. We rise to the heights that we reverence. We are assimilated to our admirations. You recall how the man who admired the great stone face grew like it. And finally Paul attains by the transformation which ends in final glorification, from one glory to a higher glory of divine likeness to our divine Lord.

MARION, INDIANA.

THE RUSSIAN APOSTASY

By P. WHITWELL WILSON

IN ANY ESTIMATE of the peace and progress of mankind the mentality of Russia must always be a prime factor. The Federation of Soviets which constitutes the Russian Republic occupies one-seventh of the land on this planet and includes one-twelfth of the human race. On the European side the frontier of this vast sovereignty extends from the ice fields of the Arctic to the shores of the Black Sea and touches no fewer than eight independent states, most of them small in both area and population and, therefore, the more conscious of so powerful a neighbor. In Asia the border of Russia reaches from the slopes of Mount Ararat through the Middle East and past the Indian Himalayas to the confines of China, Korea, and Japan. Nowhere else in the world is there to be found a sovereign territory at once so enormous in extent and so continuous in its solidarity.

Under the shock of war the czardom collapsed and Russia was plunged into revolution. Today Russia has emerged from actual chaos, and the Soviet Republic is in the saddle. For this reason a number of countries, Great Britain, France, and Germany among them, have recognized the Republic, but admittedly with misgivings. The United States steadily withholds such recognition.

Concerning the attitude of the Soviet Republic toward religion it is impossible for the churches to be indifferent. With the economics of Communism, to which

there has been such grave objection, we are not concerned. The love of Christ is not limited by any economic boundary. It was for the whole world, barbarian, Scythian, bond, and free, that He died, and He whose redemption united at once the slave and the owner of slaves is Saviour also of the Socialist as well as the capitalist. The Russian question is not one of politics merely. Here is a challenge to the deepest instincts, the noblest aspirations of the race. An apostasy, unprecedented in the magnitude of its range and influence, has been declared and is under enforcement. Clearly, it is a phenomenon to which there should be devoted, not only indignation however justified by the facts such indignation may be, but a careful understanding of the historic background and of the reply to be made by the followers of our Lord.

In his Epistle to the Colossians St. Paul uses the name "Scythian." That name signified an inhabitant of the region which is now known as Great (or central) Russia. To the Roman this territory was "barbarian"—a vast beyond, in which uncultured tribes spoke a language that was "bar-bar" to the civilized ear. That the Apostle should have claimed this wild and scarcely discovered continent for Christ is a demonstration of his faith in a Gospel offered freely to the whole world.

On those steppes of prehistoric Russia, swept by pitiless winds from the Arctic ice, the life of the migratory Slavs was cursed by cruel custom. At the death of a husband the wife was slain. Babies, if daughters, frequently suffered a similar fate, and only the strong could survive. To the sick and the aged there was shown little mercy. The religion of the people was a gross and comfortless heathenism.

It must be a matter of wonder that the church, with

the call of the Apostle ringing in her ears, should have failed for so many generations to produce the Grenfells who would carry the gift of our Lord to this Labrador of the ancient world. If the legends of Glastonbury are to be believed, England was reached by none other than Joseph of Arimathaea himself. Certainly it was at a very early date that Gaul, the present France, heard the Gospel. But it was not until the ninth century that the church began to make an impression on Russia, and this late entrance of the missionary into a difficult field is a fact essential to a due appreciation of what has happened since. It meant that the church of an earlier day, like the church of the twentieth century, wasted on dialectic, on ceremonial, even on architecture, much of the energy which should have been devoted to carrying out the command of our Lord that the Gospel be preached to every creature. It meant that the Gospel, when it did reach Russia, was complicated by the accretions of doctrine and of ceremonial which had been adopted in the still undivided Catholic Church. It was Christ, but Christ thus obscured, who was offered to, and ultimately accepted by, Russia.

To the patron saints of the Russian Church we must not deny our tribute. They may have seen Christ through a glass darkly, but to the Christ so seen they were loyal. It was in the Pauline city of Thessalonica that Cyril and his elder brother Methodius were born and bred. Their family enjoyed an excellent social position, and it was this comfort and this dignity that the brothers surrendered when they became monks and missionaries. Methodius reached Moravia, to the north, and to the south Cyril labored in the region of Kherson on the shores of the Black Sea. While it cannot be said that either of the brothers penetrated into the heart of

Russia, they went, as it were, "over the top," so reaching the outskirts of the barbarous beyond. In the landscape of Christendom Russia ceased to be below the horizon and it was the "Cyrillic" adaptation of the Greek characters that became the Russian alphabet.

In the tenth century the capital of what became the czardom was Kiev. In that rough court was a ruler, King Igor I. In respect of his aggressions, we need only quote the complaint of the Drevlians who cried, "He is a wolf. He has stolen our sheep one by one, and he would now rob us of our entire flock." Driven to desperation, they laid an ambush for Igor and assassinated him. It is instructive to note that the wife of this fierce chieftain has been honored for a thousand years as Russia's royal saint. Queen Olga was a woman of character. Her first act was to inflict on the Drevlians a revenge for the death of her husband which surrounded her with a sea of blood. Her second was to proceed from these scenes of duplicity and slaughter and, as a suppliant, to seek admission to the Christian church. That there was something in the icons and incense that appealed to her strong, scheming mind, through contrast with her harsh environment, is likely enough. But in her conversion there does not seem to have been a trace of genuine penitence. It was at Constantinople that she insisted on being baptized. The Emperor Constantine Porphyrogenitus himself must stand sponsor at the font. In return for his valuable gifts, she promised furs, wax, and troops, which price of a spectacular piety was later repudiated.

For Christianity in Russia, such a conversion of such a queen was a calamity. The monks laboring among the people were not Protestants but Catholics; but at least they appealed to the individual, and accep-

tance of the faith was a personal decision. But in capturing the throne, the church was itself captured. It became a state church, a department of the political administration, and that which should have been a corrective of secular power became its creature. To the clergy, Peter the Great, with his Western ideas, seemed to be Antichrist. That was what they called him. Yet it was the monster of heresy to whom they had to apply for permission to institute a patriarchate, to which request the answer of Peter was a blow on his chest, with the words, "Patriarch! Here is your patriarch."

As Little Father, the Czar thus stood between the people and the Fatherhood of which the Son of God was the expression. It was in the Name of Christ that the peasant was ordered from his farm and compelled to fight in wars the meaning of which he knew nothing. It was in the Name of Christ that politicians were marched in chains through the snow of Siberia. It was in the Name of Christ that liberty of the press was denied, that education was postponed, and that, against the Jews, there were arranged, and indeed ordered, a series of brutal pogroms. The subordination of the church in Russia to the state has meant that inevitably the Christian faith is held responsible for every sin committed by, or attributed to, the czardom, and millions of Russians today are totally ignorant of what is meant by that faith as it is understood in the evangelical sense.

During his missionary wanderings in Kherson St. Cyril discovered what he believed to be the bones of St. Clement. It was characteristic of his mentality that he, so it is said, carried these bones as a relic with him wherever he went. Everywhere the living Christ was made a partner of the dead saint. Symbolic in its significance, here is evidence of a superstition that, from

Cyril's day to our own day, has clung to the Russian Church. Among the illiterate faithful relics and icons and vestments and incense and crosses and jewels have been the language of the soul, while every village has had its record of miracles attributed to these indirect agencies. To the peasant, living his whole life on a dreary and comfortless plain, the church was more than a place of prayer. It was school; it was college; it was theater; it was library; it was a kind of collective salon. The color, the lights, the fragrance, the pictures, the resonant music, the mystery—together they offered the one touch of vivid contrast with the drab routine of daily drudgery. It is not difficult to understand why the Russians have been, and in large numbers still are, devoted to their religion.

The Catholic system, whether it be Roman or Orthodox, offers to the spectator a magnificent exterior. In Russia the duality of czardom and church was, in its day, unsurpassed as a towering edifice, adorned by the glories of an absolute autocracy and broad based on the no less absolute beliefs of a worshipful people. Anyone surveying this structure would have said—as many did say—that, in strength as in splendor, there is nothing in the evangelical churches with which to compare it. Russia seemed to be the final and impregnable stronghold of spiritual authority, supported by all the forces of the secular society.

But in the Russia of the early twentieth century, as in the France of the later eighteenth, it has been made only too plain that a faith embodied in a system is like a building in danger of fire from its own scaffolding. In one country as in the other the church could not be allied with the crown without sharing the fortunes of the crown; the revolutionary against one institution had to

be an apostate against the other; and the political reformer was driven into the anticlerical camp.

In the English speaking world the Reformation was effective. As a sequel to it there has been, doubtless, an unreasonable tendency to schisms in the church. But a threefold cord is not quickly broken, and the very multiplicity of these "unhappy divisions" has contributed strength to the fiber of the Christian faith. A Catholic who is disturbed over the infallibility of the Pope may join a Protestant church where the worship of Christ does not involve an acceptance of that recent dogma. Also, if we may be permitted to put the reverse case, an Episcopalian whose sense of logic is upset by the Elizabethan compromise in the Anglican Church, may find refuge in Rome. Neither Luther nor Newman need become a Bradlaugh.

Far different is it in countries where the Reformation created no such tradition. In France the Reformation was suppressed. In Russia, lying outside the European system, there was no Reformation. The monarchies of both countries thus denied the elemental rights of conscience. It is true that the czardom was unstained by any single crime equal in turpitude to the massacre of St. Bartholomew's Eve. But the policy of suppression enforced on France by King Louis XIV, when he revoked the Edict of Nantes, was a precedent for much that occurred in Russia under the czars, and while the Stundists and other dissenters maintained a pure personal piety and simple Scriptural worship their numbers were comparatively few.

In England the soul of a Wilberforce flamed forth against a great wrong. But, at the altar, no man knelt more frequently. In France, however, a Voltaire and in Russia a Tolstoy found themselves in spiritual exile.

The mere fact that they were anticlerical meant that they were treated as anti-Christian. Inevitably they came to judge of Christianity by the dominant church which claimed to be the sole organ of Christianity. What to-day does the militant Bolshevik in Russia know, let us say, of a Friends' Meeting House or a Methodist Sunday School or the rescue work of the Salvation Army or a missionary hospital in India? The answer is that, of these expressions of Christianity, he—like some people nearer home—knows nothing.

It is out of this background that a loyal Russia has emerged in a paroxysm of revolt against the czardom, the capitalist system, and "bourgeois" philosophy; that a Holy Russia is subject to an organized and persistent attempt to obliterate the very name of God. It was in the year 1905 that the Russian Revolution was first attempted. A second and successful revolution was achieved in the year 1917. These are dates that suggest a warning comment on the pact of peace associated with the name of Mr. Kellogg. For the earlier upheaval in Russia was due to the news of defeat by Japan. The later upheaval was the result of a prolonged hammering of Russian armies by Germany. Taken as a whole, therefore, the revolution is one of the penalties, and by no means the least grave of them, which mankind has to pay for the international sin of war. Tolstoy and the late Czar would not have agreed on many matters, but here at least, they were at one. The writer with his novels and the ruler with his appeals for disarmament realized that the nation was being maddened by militarism.

At the outset, the revolution was not wholly irreligious. In 1905 it was a priest called Gapon who led a parade of workers in St. Petersburg on deputation to

the Czar. Those workers carried the icons of the church. They sang the hymns of the church. But the Czar was not there to receive them, and the troops fired at once on the icons and the crowds that carried them. A thousand unarmed men were killed. It was a fatal gesture of defiance by the reactionaries to the demand for reform. Whatever had to be the method of receiving the parade, this method was insanity; nor could any blunder have been better calculated to destroy the faith of the laboring classes in the religion of our Lord Jesus Christ. A dozen years later Russia had installed the Soviet Republic.

Like the United States, the Republic announced a written constitution, and it was signed by Lenin and Trotsky, among others. A section consisting of thirteen paragraphs deals with religion, and it is, we think, essential that these enactments as a whole should be studied verbatim:

1. The church is separated from the state.
 2. Within the limits of the Republic, it is prohibited to pass any local laws or regulations which would restrict or limit the freedom of conscience or establish any kind of privileges or advantages on the ground of the religious affiliations of citizens.
 3. Every citizen may profess any religion or none at all. Any legal disabilities connected with the profession of any religion or none are abolished.
- Note: From all official acts any indication of the religious affiliation or non-affiliation of citizens is to be omitted.
4. The proceedings of state and other public legal institutions are not to be accompanied by any religious customs or ceremonies.
 5. The free observance of religious customs is guaranteed in so far as the same do not disturb the public order and are not accompanied by attempts upon the rights of the citizens of the Soviet Republic. The local authorities have the right to take all necessary measures for the preservation, in such cases, of public order and security.

6. No one may decline to perform his civil duties, giving as a reason his religious views. Exemptions from this law, conditioned upon the substitution of one civil duty for another, are permitted by decision of the people's court in each individual case.

7. Religious or judicial oaths are abolished. In necessary cases a solemn promise only is given.

8. Acts of a civil nature are performed exclusively by civil authorities, such as the departments of registration of marriages and births.

9. The school is separated from the church. The teaching of religious doctrines in all state and public, as well as in private, educational institutions in which general subjects are taught, is forbidden. Citizens may teach and study religion privately.

10. All church and religious societies are subject to the general regulations governing private associations and unions, and do not enjoy any privileges or subsidies either from the state or from its local autonomous and self-governing institutions.

11. Compulsory collection of payments and assessments for the benefit of church or religious societies, or as a means of compulsion or punishment of their co-members on the part of these societies, is not allowed.

12. No church or religious society has the right to own property. They have no rights of a juridical person.

13. All the properties of the existing church and religious societies in Russia are declared national property. Buildings and articles specially designated for religious services are, by special decisions of the local or central authorities, given for free use by corresponding religious societies.

In this document, there are a number of phrases which, taken at their face value, suggest a liberality of outlook describable as American or English. Clearly there are points where it appears to correspond to constitutional principles in force in this country, in the British Dominions, and elsewhere. "The church," we read, "is separated from the state." That is disestablishment, and disestablishment was applied to Ireland

by so good a churchman as Gladstone, and to Wales by so good a Nonconformist as Lloyd George. It was the principle adopted by Washington himself. The assertion of freedom of conscience, the removal of religious disabilities, and civil registration of marriages and births are also measures familiar enough in the English speaking world. The substitution of a legal promise for an oath has always been advocated by the Friends as obedience to our Lord's command in the Sermon on the Mount, and the right of making such affirmation is now conceded in countries other than Russia. If, indeed, these rights had been assured to the citizen of the England of 1620 the good ship Mayflower would have sailed with other passengers than the Pilgrim Fathers.

But the Soviet Constitution, however excellent certain of the provisions may look on paper, has to be read with two reservations in the mind: First, how is the document interpreted and administered? And second, how does it appear when read as a whole?

In the United States, such interpretation and administration is subject to the Supreme Court, wholly independent of the executive department of government on the one hand or the legislative department on the other. In Russia there is no such authority. The Revolutionary Tribunal is an engine of the Central Executive. It acts according to the "dictates of the revolutionary conscience." There was also set up a special Revolutionary Tribunal which was entrusted with the "jurisdiction of crimes and offences against the people committed by means of the press." By this phrase is meant "any false or perverted reports and information about events of public life, in so far as they constitute an attempt upon the rights and interests of the revolutionary people." The Soviet Republic in this

way assumes the role of judge respecting the church and of censor of all books and newspapers.

In France the leadership of the Revolution passed from the Girondists, with their comparative moderation, to the Jacobins, whose only conception of authority was a reign of terror. That situation, it must not be forgotten, was inflamed by the fact that the frontiers of France were actively assailed by foreign and monarchial armies. It was a situation describable as a temporary phase of national delirium. In Russia, under a similar pressure, the Revolution passed from Kerensky and the Mensheviks to the extreme left wing of Bolshevism, led by Lenin.

But today there is no threat against Russia. If she remains outside the League of Nations it is by her own decision. The exiled royalists are scattered, and if ever they return to power it will not be because of their own efforts but merely because the Soviet Republic will have made itself impossible to the Russian people. Supported by the Red Army and entrenched in the Kremlin, the Communists can plead none of that excuse for terrorism which has mitigated the judgment of history on the excesses of the convention in Paris. The upheaval in St. Petersburg—then Petrograd, now Leningrad—occurred thirteen years ago, and thirteen years after the fall of the Bastille France was an empire. What the world has to face, then, is not a Russia in the high fever of revolt against wrong, but a system in Russia which, in cold blood, is seeking to establish a permanent despotism of irreligion for its own sake.

The Communist conception of tolerance is illustrated by the startling fact that even Trotsky, broken on the wheel as was Danton, has now to live in exile. One by one American Communists visiting Russia have

discovered to their cost that, however orthodox their opinions may have been at a distance, they themselves became ciphers at Moscow, the Mecca of their faith. In the case of a Christian, a Jew or a Moslem who persists in his religious affiliation the disability always latent in Russian citizenship is made absolute. It is not that he is suspected merely. He is condemned. The tenets of Communism exclude religion. A professor of religion is excluded, therefore, from the Communist Party. It is from the Communist Party that the Soviet Republic derives its authority. Hence it follows that the believer in God, whether Christian, Jew or Moslem, is automatically placed under what Africa would call a color bar. He is denied all right and opportunity to influence the public policy of the government to which he has to submit.

It is quite true that at several periods in ecclesiastical history there have been excesses perpetrated against religion, which, at first sight, recall what has been happening in Russia. In the fourth century there were the iconoclasts, sweeping over Asia Minor, and during the Reformation the monasteries were closed. Indeed, the churches were stripped of many and valuable ornaments. Sir Walter Scott has described the gross irreverence of grotesque rioters who broke into the cloister and with outrageous jests, played "the Abbot of Unreason," out of which scenes monasticism emerged as a ruin of picturesque masonry—Tintern, Fountains Abbey, and the rest.

But between all these precedents and what is happening in Russia there is a distinction to be drawn. The iconoclastic and the Protestant movements, however violent, were not movements to destroy religion but to simplify religion. Ornaments were not destroyed be-

cause they were religious, but because it was held that they reduced religion to the forms of paganism. An image was not detested as an image, but because it obscured the Christ. The whole point of the Russian apostasy is that it is directed equally against all religions, not Catholic alone, not czarist alone, but against humble dissenters and Jews, who had hoped that the Revolution would bring them freedom from czarist discriminations. The assertion of religious liberty in Russia seems to be sound. But in reality it consists of a fallacy. No laws are to "establish any kind of privileges or advantages on the ground of the religious affiliations of citizens." Just so. But it should have been added that nobody may be deprived of his rights as a citizen by reason of religious affiliations, for this, after all, is the crucial point.

In countries outside Russia laws are sometimes oppressive. But even to oppressive law there is a limit of operation. It is of the very essence of the Communist system, however, that it absorbs all property into the ownership of the state. This means that the entire equipment of religion—churches, schools, monasteries, and the rest—are in effect appropriated by the Communist Party which controls the state. "No church," we read, "or religious society has the right to own property," and it is only "by special decisions of the local or central state authorities," that churches with the sacred objects within them, can enjoy "free use by corresponding religious societies." Such churches "have no rights of a juridical person," and they can be—they frequently are—closed by a stroke of the pen.

The state claims control over the whole of the means of production, distribution, and exchange. Even for food the citizen depends on the state for a ration, conferred on him by a Communist official. It follows that

the Christian, whether of the clergy or the laity, can be deprived at any moment of his subsistence, and against the clergy this grave disability is pressed hard. According to the Bolshevik logic, why not? The clergy are held to be rendering an actual disservice to "the Workmen's and Peasants' Government."

Yet it is incumbent on the sufferers under this regime to display the most absolute acquiescence in their own wretched situation. The slightest protest becomes a "crime" against the Soviet Republic. As a rule that crime is specified as anti-revolutionary activity, and the immemorial right of the citizen to agitate grievances is treated as sedition, for which the offender may disappear into the living death of Arctic torture on the shores of the White Sea. In a land where the real rulers are the secret police, known as the Cheka or OGPU, a Christian, merely because he is a Christian, is listed as a suspect, is debarred from any career in the service of his country, and is placed under a perpetual apprehension of arrest and severe punishment. From the duty of bearing public witness to the Gospel by street preaching or evangelism, familiar in the United States, the Christian is in effect absolutely debarred.

Under the Test Act in Great Britain, under the penal laws against Catholics in Ireland, there was serious persecution for faith. But it was persecution which, however deplorable, was inspired by faith itself. It was not that the state wanted to abolish religion. On the contrary, the state wanted everybody to have what it considered to be the best kind of religion. In Russia, on the other hand, religion is held to be "an opiate of the people," and it is to be suppressed as quickly as possible, like drink or drugs.

The rights of conscience include education, and in

all countries the field of education has to be shared between the nation, the church, and the home. In the United States, as in Russia, the public school, maintained by the taxpayer, "is separated from the church." But here again, the correspondence between the two countries is superficial only. For in the United States, as the Oregon Decision of the Supreme Court has made clear, any private institution, maintained by individuals, may teach religion at any time. On this decision, and the principles underlying it, there rests the constitutional charter of Sunday Schools and of Catholic and other day schools. But in Russia all individual enterprise is supposed to be outlawed. Hence, even in "private educational institutions" furnishing general instruction, the teaching of religion "is forbidden." It is true that "citizens may teach and study religion privately." But that concession must be read in the light of its applications. During the Russian famine the commissars endeavored to prevent grace before meals provided for the children by American and British friends, and recently the sister of a Lord Mayor of London was placed under arrest because she taught the Bible to a group of young people. The aim of the Soviet Republic is to withhold all religion from the rising generation until the formative age has been passed.

But it is not with negatives that Bolshevism rests satisfied. While religion is silenced irreligion has been actively developed by the Godless League. Under the czars the established church was Christian. Under the Soviet the established church is Communist. Instead of theism, there is a training in atheism; for redemption there is substituted a ridicule of redemption; and never in human history hitherto has an organized nation surrendered itself to the orgy of hideous and blasphemous

caricature of the cross of Christ which today reveals the depths of cynical inhumanity surging within the soul of a deluded populace. There is no limit to the callous vulgarity, the ghoulish and insane malice, of these preposterous lampoons.

Under this terrific pressure attendance at church has diminished. Also the Baptists, a very noble and growing element in Russian life, have been under the harrow. The astounding thing is that, despite it all, so many of the people still make a practice of public worship. The bruised reed is not broken nor is the smoking flax quenched. As the church sought to make terms with Peter the Great, so may the church seek in our own day to make terms with the perverted product of education in a religious seminary, Stalin. But faced by a nucleus of Christianity that refuses any surrender, Stalin himself is learning, as Robespierre learned, that there are limits to the lengths to which an attack on faith can be pressed; and, doubtless for foreign consumption, he has issued a moderating proclamation.

The challenge of Communism is a challenge to the church of Christ everywhere. It is a call to deeper consecration and more faithful service. St. Cyril, clinging to the bones of St. Clement, is indeed still abroad on the plains of Russia. Somewhere in France, the Monarchists are concealing their relics of the murdered Czar and his family, awaiting, year after year, a restoration of the dynasty in which these grim memorials would be an object of veneration, suggestive at once of piety, pageantry, and patriotism. On the other hand the frail body of Lenin, embalmed at Moscow, has become a shrine of Communism around which superstitions, such as are alleged against the Russian Church, are developing. Except as a phenomenon, such a rivalry in super-

stitution does not interest the evangelical Christian. What he has to offer is not the dead body either of the Romanoff or of the Romanoff's "red" successor. The evangelical enters their stricken field with the Gospel of a risen and living Christ, to be honored not merely by ceremonial, but by service and sacrifice, to be glorified not merely by jewels around an icon, but by the virtues of love and joy and peace crowning the character, and who, if He be clearly lifted up, will draw all men, even the Communists themselves, unto Himself and the Father of us all.

NEW YORK.

IN THE LAND OF THE PRINCE OF PEACE

By PROFESSOR CHARLES D. MATTHEWS, of Birmingham-Southern College

JUST BEFORE the storm broke in Palestine last summer we were in a Moslem home in Jaffa, twin city with the new Jewish Tel-Aviv. After the stillness of an Oriental night had settled around us, suddenly there came the sound of a band close by. We went out into the sandy streets, to learn that a crowd of Jews, there in the Arab district of the city, were giving a party for a friend. He by their encouragement had just paid for a piece of property an enormous price set by the Arab owner, who had thus tried to forestall purchase by a Jew.

Robed figures emerged from neighboring houses and formed listening groups. A young woman, not an ignorant fanatic, but a cultured graduate of an American school in Syria, exclaimed: "They have taken our best lands! Will they leave nothing for us?" Her husband, a member of the *effendi*, or aristocratic class, a responsible official in the British government, and a graduate of the law school of a noted American university, added with a sigh, "I wish I had more money to invest in lands." Seated in companies these people muttered in undertones, in no pleasant mood. And all this was happening almost beneath the windows of the British commissioner of the Jaffa district.

This is a glimpse of the Arab side of the picture we saw in Palestine. On the way home from Paris a few weeks later we received by radio snatches of disconcerting news. Arrived in New York we read that our worst fears were realized, that in the Wailing Wall inci-

dent a religious match had finally set off the religious and economic and racial explosives we had observed all over the land, slowly prepared by after-war events for an inevitable explosion. Rather, explosions, for, although the strength of British arms quelled the disturbances within a short time, the same thing is likely to happen again, as soon as the tinder is suitably disposed and the present burns have lost their smarting and either one side or the other strikes a match.

The Jewish side of the picture is colored with the brilliant hues of idealism. A national homeland (that ambiguous phrase) in the land of the Hebrew patriarchs, patriots, and kings. A glorious dream. The picture as already painted includes inspiring scenes of seemingly prosperous Jewish colonies on the good lands of the Plain of Sharon and of the Valley of Esdraelon, with homes and schools of the progressive type. But that legend of the Balfour declaration, "national homeland for the Jewish people," is a palimpsest. Through it there appear other obscured words about freedom and independence. What are they? They are the equally binding and sacred promises of the British, during the war, as to fruits of victory for the Arabs if they would assist in driving the Turks from their lands. This is the reason England is getting it from both sides, and will do so as long as the difficult situation is unremedied.

The three factors in this deplorable state of affairs which removes permanent peace so far from the land of the Prince of Peace are these: Political Zionism, Arab nationalism, and British imperialism.

"Political" Zionism is here used purposely, for there is a difference between Zionism and political Zionism. All through the centuries of the *diaspora*, especially when misguided Christian zeal resulted in persecutions

in the lands where they had settled, the Jewish people have longed for a refuge in their former home. But while native Jews have always lived in the Holy Land, movements of colonization did not begin until about the middle of the last century. (See *Zionism and the Jewish Future*, New York: Macmillan. 1916; p. 138.) Through nearly half a century, during which time a number of agricultural colonies of European Jews were founded and philanthropic zeal was shown by Sir Moses Montefiore, Baron Hirsch, and Baron Edmund de Rothschild, the movement had no political character. There were even plans for colonization in other parts of the world than Palestine. But with the leadership of Theodor Herzl (died 1904) in the latter part of the last century, and especially with the Basle conference of 1897, simple Zionism, or "Palestinian" Zionism, took a seat behind "political" Zionism. "The object of Zionism," its leaders at that time said, "is to establish for the Jewish people a publicly and legally assured home in Palestine."

The World War, with Great Britain and France allied against Turkey as associate of Germany, brought the political Zionists an opportunity which they at once used to advantage. This is what happened, beginning in 1914 (quoted from a Zionist Executive report):

During the first months of the war, the foundations were laid of a close understanding with the statesmen who guided the destinies of Great Britain. The time was not yet ripe for any formal assurance of support from the British Government. But an atmosphere was created in which, given favorable political conditions, it was possible to hope that such an assurance might be obtained. The friendly atmosphere was intensified during the following two years, and when Mr. Lloyd George became Prime Minister and Mr. Balfour Foreign Secretary, the seeds sown in 1914 were able to bear fruit.

Dr. Chaim Weizmann was the Jewish leader of all this. The "fruit" was the famous Balfour Declaration, issued November 2, 1917:

His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.

Now that we have a glimpse of the development of political Zionism, it must be said that a large proportion of Jewish people in Europe and in America are not in sympathy with its political designs; and indeed influential English Jewish leaders sought to keep the word "national" out of the wording when the declaration was in the making between the Zionist Political Committee and the British government. Many other Jews, principally in the Reformed wing of the faith, are attracted by no "back to Palestine" movement of any character, believing that Judaism best fulfills its mission to the world by following its destiny throughout the dispersion. But the political Zionists, who seem to occupy the center of the stage, are proud of the Balfour Declaration and of the statement of Dr. Weizmann to Secretary Lansing at the Peace Conference, that Palestine was to be as Jewish as England is English and America American.

The formation at Zürich, in the summer of 1929, of the Jewish Agency, with the purpose of enlisting co-operation of non-Zionist Jews and giving them equal representation with Zionists in the "Jewish Congress," seems on the surface to have put political Zionism in the background. The primary task, it is now said, is the economic and agricultural development of Palestine, a

task in which all Jews can willingly engage. The new departure, according to Jewish writers, seems to indicate the shifting of the balance of power in the Jewish world to American Jewry, who have always given by far the greatest amounts to the Zionist endeavors. But all this probably means that Zionism, now with a more united front and with greatly enlarged financial resources, will in time come back with an even more pronounced and determined political character.

The next factor in the situation is Arab nationalism, or the desire among the native Moslem and Christian Arabs of Palestine—and Syria, also, for that matter—for autonomous government. This nationalistic spirit was of course fostered by the declared ideals of President Wilson, and has been a part of such movements for self-determination among many smaller peoples since the war. Through the centuries of Turkish domination the Arabs had not forgotten the glorious days of Islamic civilization and how Syria, of which Palestine is by them considered a part, was once the seat of the empire beginning with the rule of Mo'awiah in Damascus. They, too, thought their opportunity had come with the World War. And, confident of promises of independence, noted below, made them by the British and French, they refused to connive in the German scheme of a "holy war" proclaimed by the former Sultan of Turkey, and also toward the close of the war refused a Turkish offer of independence by separate treaty, to fight on toward the freedom promised by the Allies. So to them the Balfour Declaration and the mandate instead of the promised autonomy were as bombshells. In fact, the British government did not consider it expedient to let the declaration be officially published, in the land to which it applied, until 1920.

Through the years of the mandate the Arabs have at times been peaceful, at times restive, and at times in arms. They are still hoping against hope, though yet without an elective government, that they may some day be free—and they are determined never to be ruled by the Jews. Their last “ultimate demand” made to the British government, by the general secretary of the executive committee of the Palestine Arab Congress in 1925, was as follows:

We ultimately demand: The establishment in Palestine of a National Constitutional Government in which the two communities, Arab and Jewish, will be represented in proportion to their numbers as they existed before the War.

The third factor in the Palestine situation is British imperialism. One has only to recall the vital importance to the British Empire of the Suez Canal in the route to India and to remember the restiveness of the Egyptians on the western side of this waterway, to see how England is interested in maintaining the hold she gained during the war in the canal's eastern district, including Sinai and Palestine. If England's position is endangered on one side, she will have the other. The writer heard about a year ago a prominent Jewish judge of New York assure an assembly of Zionists of Britain's continued interest in Palestine for exactly this reason. And now that airplanes and oil play such part in international problems, Palestine is much more important to Great Britain. Palestine, with such a growing port as Haifa, is directly on an air route to India. Furthermore, by the San Remo agreement Britain has obtained vast oil fields in Mosul in Mesopotamia, and is going to lay a very expensive pipe line with a protecting railroad across the desert to pump the oil directly to the tankers in the new port of Haifa.

In the Palestine and Near East Economic Magazine, *Tel Aviv*, March, 1929, Lt.-commander the Hon. J. M. Kenworthy, R.N., M.P., writes as follows:

The oil fields of the vilayet of Mosul have now been proved and will presently be one of the main sources of supply of petroleum for the world. . . . At present the only large supplies of oil available for the British Empire and for the British Navy in territory controlled by British capital and within reasonable distance of Europe are the oil fields of South Persia. Tankers carrying this oil have to proceed through the Persian Gulf, then back through the Red Sea, and through the Suez Canal. It is obvious how much more economical it will be to pipe it straight down to Haifa.

Whether the terms of the Balfour Declaration are carried out or not, Great Britain, with the loyalty of the Arab tribes and their active aid, took Palestine from the Turks—and intends to stay there. The Haifa harbor developments are enough to prove this. Lt.-Commander Kenworthy of the British Navy continues:

Commencement of work on this harbour may be said to reinforce the British Mandate in Palestine and to be an added guarantee that the terms of the Mandate will be carried out with all its implications and that the great project of enabling the Jewish people to re-establish their National Home in Palestine will be helped and assisted in every way. . . . The new harbour at Haifa has to be paid for by money raised on the security of Palestine. . . . I have visited the Bay of Haifa, and examined it as a professional seaman, and can state that the new harbour will be in every way suitable for the largest vessels. . . . The new harbour will have great importance from the commercial and strategical point of view. Haifa will be a naval port and a seaplane base of very great importance. The whole strength of the British Empire, in case of any future trouble, will be behind the defence of Palestine to the North.

The ports and fortifications at Gibraltar, Malta, and Singapore are strategic, without commercial importance, he says, but Haifa will be both strategic and commercial, a great emporium for goods.

Who will wonder then that the political situation of Palestine is a muddle when he sees the counteraction and interaction of these three powerful factors, political Zionism, Arab nationalism, and British imperialism? And how far from possibility of solution does the tangle appear when we recall all the promises and cross promises by which the little land has been traded around.

From July 14, 1915, to the first days of 1916 there was exchanged between Sir Henry MacMahon, then British High Commissioner in Egypt, and the former King Hussein of the Hejaz, acting for the Arabs, official correspondence by which Great Britain pledged herself to support full independence of the Arabs in a large district which definitely included Palestine. The final agreement was couched in these words of Sir Henry:

I have received orders from my Government to inform you that all your demands are accepted, and that all you ask for will be sent. [The last meant supplies and money for the furtherance of the Arab revolt against the Turks, the Arabs now being allies of England.]

In 1916, looking forward to success in the war, Great Britain and France, by the Sykes-Picot agreement (made public only through publication of state secrets by the Russian revolutionists), devoted Syria as a sphere of influence to France, and Palestine to England.

In 1917 was published the Balfour Declaration, by which Great Britain committed herself to the strange, paradoxical task of establishment of a "National Home for the Jewish people in Palestine," without doing anything to "prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Re-

member, the declaration was not made public in Palestine until after the war, when all was safe in British hands.

In 1918, when the Turks sought to make a separate treaty with the Arabs and thus to slow down British operations in that theater of the war, the Arabs chose to rely on British promises of independence rather than on Turkish. King Hussein as a loyal ally communicated the Turkish offers to the British government, and Lord Balfour himself, who had given out the Balfour Declaration in 1917, returned a dispatch which said in part:

His Britannic Majesty's Government, in agreement with the Allied Powers, confirms its previous pledges respecting the recognition of the independence of the Arab countries.

In November, 1918, again, the pledges of the Allies to the Arabs were renewed, or rather were stated in a stronger fashion than ever before. A joint Anglo-French proclamation was made public throughout Syria and Palestine as follows:

The end that France and Great Britain have in pursuing in the East the war unloosed by German ambition is the complete and definite freeing of the peoples so long oppressed by the Turks, and the establishment of national Governments and administrations deriving their authority from the initiative and free choice of the indigenous populations.

In October, 1919, when news of the Balfour Declaration had brought such amazement to the unsuspecting Arabs who had trusted their all to the Allies, the Moslem-Christian Club asked the military governor of Jaffa what it all meant. That British official published for them and for Arab clubs in general in the country, that the Balfour Declaration simply meant that the Jews

should be allowed to come to Palestine in the same way as any other individuals.

Still later, Mr. Winston Churchill declared to an Arab delegation that the Jewish National Home did not mean imposition of Jewish nationality upon the inhabitants of Palestine as a whole, but that the Jewish community must be recognized as being in Palestine "as a right and not on sufferance." This is a direct reversal of the statement of the military governor in Jaffa. It means that if an immigrant Jew comes to England, as is the case of any immigrant coming to any country, he enters on sufferance, but if he comes to Palestine he enters "as a right."

So here we have the whole situation. Palestine is promised to the Arabs, then is taken by Britain as a "sphere of influence," then is promised the Jews as a "National Home," then is promised to the Arabs a second time, then to the Arabs a third time, then is declared simply open for Jewish immigration, then this immigration is stated to be of a strange, new, authoritative character. And finally, of course, Great Britain was given control of Palestine by the Peace Conference, under terms of the mandate, with the Balfour Declaration included in a revised form.

Is not this enough for racial and religious and nationalistic prejudice to operate upon? It is surprising that more clashes have not occurred than the two notable ones of 1920 and 1929 and some lesser instances.

As to the respective claims of the Jews and Arabs to the country, that is a question easy to settle. The Jews have a powerful sentimental claim in the fact that their national life and their religion were developed in Palestine. Countless Christians, sympathetic toward the

Jews from a sense of gratitude for their religious heritage and from shame at their suffering through the centuries of Christian persecution, are blinded by this claim to the rights of all others concerned. But the Arabs have had their home in Palestine for thirteen hundred years, much longer than the Jews ever lived there. Palestine is a sacred land to the Jews. But, since the Arabs revere the characters of the Old and New Testaments, Palestine is a sacred land to them as well, Jerusalem coming after only Mecca itself.

But why discuss further the ownership of Palestine? Great Britain is the latest conqueror of the country, and from all indications is going to keep it in her empire till the next page is turned in the book of history.

And now finally. The future of Palestine seems to depend upon co-operation between the Arabs and the Jews, economically and politically, under the beneficent guidance of a strong power like Great Britain. In that case the Jews cannot hope to rule Palestine as a "Jewish state," and must be willing to be participating citizens of the country under whatever rule, hushing the arrogance of some of their fellows. They cannot hope to import into the little country enough Jews to overcome the predominance of Arab population, still nearly six Arabs to one Jew. The Arabs, on the other hand, need the Jews to give them modern ideas about agriculture and education, in which, however, they have just as good preceptors in the German Templar colonies, whose flourishing communities are confused by some visitors with Jewish settlements. The Jews have bought large areas of the best lands, and are there to stay unless some terrible, uncontrollable wave of Arab war sweeps them out. So the Arabs must be reconciled to them. And if the racial jealousies can be sublimated into pride-

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

MANY EXPRESSIONS IN BOOKS AND ARTICLES HAVE AN INDEPENDENT value, quite aside from their relation to the context, and are worth quoting alone. Here are some recent examples of this kind:

"If the church would move up from that *between-state* to Pentecost, nothing could stop it—nothing!"—*E. Stanley Jones in The Christ of Every Road.*

"If a man leaves out his conscience indeed, he will be able, as Dean Church put it, to find many difficulties in the faith once delivered to the Saints."—*The British Weekly.*

"Teaching is a militant crusade to route the hosts of Darkness, and to capture for God the Holy City of the human soul."—*Archibald Rutledge in Scribner's Magazine.*

"Culture may for a season liberate or emancipate itself from religion. But, if it does, its dissolution has begun."—*Professor H. Emil Brunner of the University of Zurich.*

"On the honesty of the riveter's work hang the lives of men; perhaps on the honesty of our work may hang their souls as well."—*Stanley Baldwin, former Premier of Great Britain.*

"It is interesting to notice how readily men and women respond when they find something big enough to make it seem worth all of the trouble."—*Professor D. Elton Trueblood, Guilford College.*

"I met a lot of missionaries—probably more than fifty—and I never found one who was disagreeable."—*Brigadier General Smedley D. Butler, former commander of the American Marines in China.*

"The great humanist controversy has subsided, with few of the congregation and not too many of the preachers know-

ing what it was all about.”—*Henry Seidel Canby in The Saturday Review of Literature.*

“What we tend to forget is that every advance that the individual makes is secured by standing upon the foundations that have been laid by those who went before him.”—*Dr. Beverley D. Tucker, Jr., in The Christian Union Quarterly.*

“Only when we have passed by the Cross, and seen there the results of our self-satisfied, Pharisaic piety, do we pass on to the temple, ready to pray there, not like the Pharisee, but like the Publican.”—*Geoffrey Allen in The Modern Churchman.*

“There are evidences on every hand that the Christian Church just now is at a time of rising spiritual tide; and it is always wise to take advantage of a rising tide.”—*From findings of a group of Methodist laymen met to consider foreign missions.*

“Don’t candidate for anything except the service of God and the opportunity to serve your fellow men. Never be a place hunter. Take the work that comes to you as the work of God.”—*Dr. George Alexander as quoted in The Evangelical Messenger.*

“The proposal that the minister should stick to religion, as propounded, and in its manifest purpose, is absurd. Religion, if it be real and vital, has a fashion of sticking to everything and of invading every department of life.”—*The Congregationalist.*

“To care more and to think more—that is the double duty laid upon us as citizens and still more as Christians. ‘Gird up the loins of your mind,’ said the Apostle—and he knew what he was talking about. To have good intentions is not sufficient.”—*Elliott Dodds in The British Weekly.*

“Another rather convincing proof of the reality of the religious hunger is found in the multitude of books now coming off the press, books dealing with every aspect and phase of religion. The world has never seen anything like it.”—*Frank Durward Adams, Pastor First Universalist Church, Detroit.*

“It is curiously ironical and, I think, extremely pertinent that the original humanists of the Renaissance should have been men of insatiable curiosity whereas this sect of latter-day humanists seem to be chiefly concerned with deciding what they

are going to reject."—*Walter Lippmann in The Saturday Review of Literature.*

"I believe that I understand human nature somewhat, and I am surely telling the truth when I say that in the midst of this change, transition and chaos, the deepest instinct of the human soul is to reach up and get hold of something that does not change, preferably a personality."—*A. Earl Kernahan, Methodist Episcopal minister and evangelist, Washington.*

"The prosperity of any country which is widely shared is a prosperity which is a tremendous protection and safeguard against any kind of political or economic heresy. To share all the good of life with others is not only a principle of the Christian religion, but it is also the policy of enlightened self-interest."—*Dr. H. H. Marlin in The United Presbyterian.*

"To the Apostle, then, the preaching of the Gospel was not merely an attempt to instruct men in the way of life and to present to them a Saviour. Consciousness of God was more immediate than consciousness of men. Whether he secured the interest of his hearers or no, he was assured that One heard his testimony with delight."—*C. F. Hogg in The Bible To-Day.*

"Volumes has been written on the history, or, it may be, the lack of history, of the forming of the Canon. But the devout student may accept revelation as being testimony to its own message, and also to the integrity of its putting together. The divinity which produced it has followed it through its centuries and will deliver it to the ages."—*Bishop H. S. DuBose in The Essentialist.*

MUCH IS BEING SAID IN THESE DAYS ABOUT THE PLACE OF THEOLOGY in thinking and preaching. By theology is here meant the explanation of the Christian faith on its various sides. Just as every thoughtful person has his philosophy of life, so every devout believer must have certain views that justify and explain his faith. There may be "dry theological arguments," but theology itself is not so dry, since it has a perennial fascination for every mind of a serious and inquiring nature. It is a very personal subject, theology, for it offers the answer to those deepest, often secret, questions we ask about God and the future.

The modern exaltation of Jesus as the supreme example only, instead of as Christ the Saviour, has tended to discredit Paul with his emphasis on the cross. Dr. John A. Hutton has devoted to this failure to comprehend the whole Gospel message a strong editorial in *The British Weekly*, under the caption, 'Jesus or Paul?' and opening with the question, "What is wrong with Paul?" This passage, written apparently with the preacher in mind, gives theology its place in both preaching and life:

"The relation of the Christian to Christ is not that of admiration, it is not that of mere friendship. The fundamental relationship is love arising out of a deep sense of gratitude that He has mastered our sin, 'keeps us from falling' in spite of sinful tendencies not yet swept into the controlling power of our sentiment; that He has restored the filial relationship with God, man, and the world, which our sin disturbs and sometimes breaks. Every sentiment has an idea or ideas at its core; indeed, it is the ideas and beliefs that organise the motives, impulses and emotions into a sentiment. Which simply means that our religious sentiment depends on some kind of dogma or faith. A religious man who has no theology is a psychological contradiction, and is probably suffering from spiritual anæmia—a not uncommon affliction. Beliefs, theology, faith are to the soul what the red corpuscles in the blood are to the body. The relationship goes even deeper than love or faith; it involves *loyalty*. Love clings to Christ; faith believes in Christ; but loyalty fuses these in the white heat of urgency and passion. Love may bring a soul to Christ; it is loyalty that gives him the power of going on. Faith may sustain a soul in some dark hour; it is loyalty linked with faith that gives us the victory that overcometh the world. Can Love, Faith, Loyalty be instilled and sustained without the Pauline accent in our preaching?

"There is no short cut to revitalising our churches and our religious life by divorcing theology from our preaching, or by 'dropping the pilot.' Paul has taken the Church through every great revival, through every step forward in Christian experience and Christian thought. And the reason is not far to seek. *Pectus facit theologum*—the heart makes our theology; and everything that is vital in Pauline Christology arose from his spiritual experience of Christ."

WE SEEM TO HAVE NO BASIS, NO UNDERLYING PRINCIPLE, NO central control for things in our generation. Our mental and moral freedom has encouraged such a great range in all our activities that we have come to recognize no limitations, practically, in any field. People who still retain a reverent religious faith are wondering whether the present economic difficulties of the world may not be the beginning of a period of stress and even suffering that shall prove a spiritual blessing by bringing men to realize their dependence on a Power beyond their own. What can bring life back to a more normal religious state? Dr. William Paton, Editor of *The International Review of Missions*, gave this answer a few months ago in an address at Princeton:

"The question for this day is whether or not Christianity can be the organizing center for our new civilization. In the Middle Ages this was so. But any man with his eyes open must admit that our world is largely in chaos. A state of things that has arisen when parts of life, economics, education, science, art, morals, which were bound together and are meant to be together, have somehow got apart, and have become independent realms. Christianity believes that in Christ all things consist, or hold together, for in him we find God and the very meaning of life. In him is the key to the mysteries of life. Believing this, we are burdened with the task of thinking and living, what is meant by saying that Jesus Christ is the way, the truth and the life. This faith, which can bind together all the broken parts of life, won't be believed because we keep on saying it; it will only be believed because we think and live it out."

WORKS ALONE WILL NOT SAVE ANY MAN'S SOUL; BUT THEY serve as the very best evidence that his soul has been saved, and as a powerful recommendation of his religion. The importance of Christian living is not given the emphasis that it should have. There is altogether too much truth in the criticism, that there is little difference between the professing Christian and the average worldling of equal intelligence and opportunity.

As the world is now, a real Christian is a distinct individual, belonging indeed to "a peculiar people." And his very pecu-

liarties should be the best testimonial to the truth of the Gospel. Manufacturers are continually inviting the public to witness a "demonstration" of their products. Christianity, too, can be tremendously advanced in every community by successful demonstrators. As Canon E. S. Woods of England says:

"The Church's biggest contribution is to keep on breeding Christians who will insist on treating things and all material goods in the light of the life of the Spirit and from the point of view of the family life of the children of God; who realize and act on the realization that there is no 'private' spending, that there are social relations for everything that a man is and does, and that a cheerful and beautiful simplicity of life is a beacon light for Christ in the midst of a hard and money-grabbing world. One such Christian is worth a thousand sermons."

THE PROBLEM OF EVIL CONFRONTS EVERY NEW GENERATION OF men, and disturbs each individual. Philosophy has tried to make the best of it; religion has sought to explain it and, what is more important, to enable the heart to endure it until that day when it shall be understood along with all the mysteries of life. But there is one thing in which all thoughtful observers quite generally agree, and that is that suffering—one aspect of evil in the world—does have in it the possibility of strengthened character, provided that it is met as becomes a man. Writing in *The Churchman* upon enforced idleness, Arnold N. Hoath has quoted this brief passage from Canon Streeter's book, *Reality*, to enforce the idea of the constructive element in suffering:

"Few things avail to inspire and re-create the human heart as does the spectacle of crushing misfortune, cheerfully and heroically borne, the unconscious influence which those who act thus exert, is far greater than they or others comprehend. Here is the element of truth in the common talk about the ennobling and purifying power of suffering; but it is not the suffering, but the way it is borne, that ennobles. Pain, not just submitted to but willingly accepted, makes the sufferer socially creative. A man counts in this world to the extent that he has thought and to the extent that he has felt, provided

always that he has thought and felt in the right way. Suffering rightly borne is constructive work. He who has 'borne his bit' has also 'done his bit'; pain conquered is power."

THE SUBJECT OF FUTURE RETRIBUTION IS NOT SO PROMINENT IN sermons or anywhere else just now as it was once. But it is there, in the consciousness of men. The uneasy conscience of the religiously indifferent and defiant is secretly troubled by it, and even the devout mind is disturbed as he contemplates the passing of friends who have lived without faith and died without hope. It may easily be that, upon our more intelligent and less morbidly imaginative age, the old-fashioned sensational and spectacular preaching of hell fire is not calculated to make a deep impression. Still, however outgrown that vivid presentation may or may not be, the broad question, How will the infinitely pure and righteous God finally deal with the sinner taken in his sin? will not down.

The Expository Times is quite far removed from the extreme literal interpretation of Scripture; indeed, it would probably be listed as on the liberal side. Yet it recently took occasion to deal most seriously with the matter of future punishment, in discussing a new symposium on the question, *What is the Real Hell?* whose authors include such writers as Dean Inge, Bishop Welldon, Professor Moffatt, W. E. Orchard, F. W. Norwood, and a number of others not usually found in such company—Warwick Deeping, Annie Besant, Sir Oliver Lodge, and others. The subject can hardly be dead when such a journal devotes the first two and a half pages of one issue to it and in concluding says:

"Whatever the future may have in store, those who believe in God through Christ will look forward to it in the confident assurance that all that is done to us there will be done in justice and in love; the God revealed in Jesus Christ can be trusted to be neither unloving nor unjust.

"But three things must be steadily borne in mind. One is that, on any view of the future, life in this world is of quite incalculable importance. The second is that the belief in God as Father is very far from being identical with the belief that

'He's a Good Fellow, and 'twill all be well.' A God who truly loved us would be quite certain to be much more than a merely good-natured, amiable God. The third is that, if free will is now and continues to be a reality, there can be no demonstrable and irrefragable certainty of final salvation for all; for so long as the conditions of the future state are unknown to us, how could there be any certainty that the soul that rejected the best that it knew in this world would embrace it with rapture in the world to come?"

NOT MANY WOULD DENY THAT THE CHURCH IS EXPERIENCING A season of spiritual poverty, though most of us hope for better days ahead. When there is little or no perceptible difference between the lives of a large proportion of our church members and those of people generally and when large numbers in the church exhibit the greatest vagueness and even surprising ignorance respecting the nature of Christianity, we can hardly think of the church as in a flourishing state.

How has this condition come about? There is a suggestion for a strong sermon, perhaps several, in this answer from the editorial page of *The Evangelical Christian* where the question has been raised, whether the present condition indicates a "blowout" or a "slow leak":

"Spiritual declension on every hand is alarming. Pastors and churches are wondering whatever to do. A thousand things have been tried without result. The ways of the world have been copied. New organizations have been formed. Schemes galore have been launched. Smartness, cleverness and genius have done their best. But these things are getting us nowhere. The permanent spiritual results are still unregistered. Campbell Morgan says, 'It is time that we tried God.'

"This declension is by no means a blow-out. Declension seldom is. Backsliding come gradually. It starts in a slow, subtle way, gathers momentum as it goes, and ends in a bad bump at the bottom of the slide. There is a *walking in the counsel* of the ungodly, followed by the *standing in the way* of sinners, and finally settling down in the seat of the scornful.

"Without doubt, the Prodigal Son had been living in the far country long before his feet took him there. For days and weeks he had been wasting his substance in riotous living

long before his father divided his substance. His dreaming, imaginings and thinking had been all along the line of the voluptuous. The departure from the home was the inevitable outcome of permitting the heart to wander from the things the father wanted him to love and live for. The swine-trough was the goal of it all, the end of the slide. He fain would fill his belly with the husks that the swine enjoyed. Why should he not partake? He had longed for the swine-life and now there was nothing left but swine-food."

LIKE MANY THINGS WORTH WHILE, LEADERSHIP MUST BE PURCHASED at a high price. It is not enough that a man have the requisite high intellectual ability to perceive what should be done, or even that he be vested with the authority to carry out his ideas. He must have patience and persistence and moral courage and moral force; he must, that is, be able to endure wearisome toil, criticism, opposition, ridicule, abuse, and still be able not only to carry on himself, but to enlist and encourage others and instill in them such confidence in himself that they will follow him even in the face of most discouraging conditions.

Merle Crowell has reported, in *The American Magazine*, certain views upon the price of leadership expressed during an interview by Owen D. Young, one of the outstanding leaders of American business and a commanding figure in the adjusting of the refractory reparations problem in Europe. But the qualities involved do not apply in the business world only; we need, for religion, in the ministry and elsewhere, the kind of leadership that Mr. Young had in mind when he made these observations, selected from the conversation referred to:

"The road to leadership is not particularly comfortable. You travel it heavily laden. While the nine-to-five-o'clock worker is lolling at ease you are 'toiling upward through the night.' Forever you are picking up packs that no one would notice if you left them behind. Laboriously you extend your mental frontiers. . . . Any new effort or experience, the psychologists say, wears a new groove in the brain. This is a painful process. And the grooves that lead to the heights are not made between the hours of nine and five. They are burned in by midnight oil."

"Lack of ambition—or lack of a sort of wishful thinking that often passes for ambition—is rather rare. Most men honestly want places of power, but they refuse to believe that the price is so high. The late President Hadley of Yale once said that 'men would not sacrifice the large interests of tomorrow to the small interests of today if they had any clear idea of what was going to happen tomorrow.'

"Even when human beings do apprehend, at least dimly, the real cost of leadership, too often they fail to measure up to the test. It's not that they lack courage of a sort. If they had a big crisis to meet—one on which they knew their whole future would depend—they would meet it with clenched fists and a high heart. But in the little daily demands—the things they can do or duck—it is here they fail. They tell themselves that it doesn't make any great difference; no one will ever notice. So they duck! When a man starts the habit of 'getting out from under,' that's the end of him as far as real progress is concerned. If you see anyone shy away from a task, however small, you may be sure that you can't rely on him to the finish."

"A more real peril—and you find it cropping out frequently—is that of men who seem unable to acquire information 'in the large.' In trying to comprehend a given situation they build up detail after detail—and in the end the details swamp them. They haven't the mental sweep to view the situation as a whole and select the *important* facts.

"Consider a painting. Most of it is detail. But it gets its character from a few big splashes of color. Thus, any given business situation has its few significant splashes of fact. These are what the keen eye appraises. With the really significant facts clearly in sight any problem can be solved if it is bathed in the steady glow of a trained mind.

"The psychological time to make a decision is as soon as the vital facts get into focus. Some people waver and wobble after they know all they need to know. Others jump at conclusions before the returns are in."

ENTHUSIASM IS ONE OF THE THINGS THAT MAKES THE DIFFERENCE between drudgery and delight in one's occupation. In most vocations it is practically impossible to succeed without it. Moreover, if one has no spirit for his work his nervous system suffers a strain that presently tells against health itself.

On the other hand, there is a buoyant effect about enthusiastic interest in one's calling that lifts him over the hard places, makes it easier to think through problems, and adds needed persistence and force.

Teaching is one of those difficult and trying jobs that demand the best in the best men and women. If any vocation calls for the saving virtue of enthusiasm this one does so; but if any pays in the satisfaction of having rendered great service so does this one. And so it is refreshing to have in the words of so experienced and enthusiastic a teacher as Professor Archibald Rutledge of Mercersburg Academy, such an estimate of his profession as in these extracts from an article of his in *Scribner's Magazine*:

"A teacher may be regarded (if he be honestly a teacher and not a burlesque) as an agent of God; for it is his function in life to deal with the most delicate and most perfect material, as far as we know, that God ever created. To work directly for and with people for their mental and spiritual advantage is probably the most fascinating task in all the world; and even if its material rewards were small, its privileges would remain inestimable.

"I say the teacher's task is a great one; for it is no less an undertaking than to make the mind and heart aware of the beauty and majesty of the laws of existence. He has nothing to do with creating either the mind and heart of the student, or the laws of God. But he makes the student conscious of their existence and their power. He may even go beyond the point of merely indicating the laws; he may attempt to reconcile the spirit of Youth to them. A teacher is a rising-bell sounding in the retired hall-ways of the spirit. With the dormant soul he must be incessant, provocative, pitiless; but his work is done when the sleeper awakens. Seldom supplying a student with anything, a teacher simply alarms the student with the consciousness of his own power and possibility."

"The teacher is compelled to associate with the spring-time. He lives in a country of April tears and laughter. Always his contacts are with joyous and buoyant and radiant youth, ignorant mayhap, but full of courage and loyalty to the ancient virtues. In the other walks of life a man grows old with his associates, or with his patients, or with his customers. In teaching, the pathway is always lined with perennials in

full bloom. A teacher has no business growing old; and I know many a teacher of fifty who looks like a youngster—and acts like one too. Is it not fortunate this forced delightful association with the freshness and beauty of young minds and hearts, this lingering (though one's autumn be due) in the incredible gardens of a spiritual springtime?

“Those in great authority in schools and colleges are the overseers of the wilderness of the educational world. One sure method by which they can render that wilderness less defiling for those for whose mental and spiritual welfare they are responsible is assuredly by giving a closer heed to the true dignity and worth of the character of the teachers whose services they engage.”

THE PLACE OF RELIGION IN EDUCATION IS A LIVE ISSUE. JUST how far should a college prescribe Bible study for students of non-Christian faith or of no faith? Is it right to demand a full religious declaration on the part of professors in a church college many of whose students come from other denominations and some of whom belong to none?

Such phases of the question are sometimes perplexing. It is impossible to make one rule for all cases; it would be approved by some institutions and ignored or ridiculed by others. Here is one effort to define a Christian college—not theological seminary—made by William H. Black, and published by *The Baptist*:

“It is not a donation by Christian people, with Christian motives, although that is very important.

“It is not an institution where all the members of the faculty are professing Christians, although that is important.

“It is not an institution that is owned and managed by a Christian denomination, although that is important.

“It is not an institution where chapel services and church attendance are required, although that is important.

“It is not an institution where the Bible is taught as a part of the course of study, although that is important.

“A Christian college is a college that honors the person of Jesus Christ as God and man, as the creator of the world, and its upholder, as its providential guide and redeemer; and that exalts him in all departments of instruction as the key to all knowledge and history.”

HAS YOUTH TODAY LITTLE INTEREST IN GOD AND IN RELIGIOUS matters? A good bit has been assumed by those who talk as though the church had not only utterly lost its hold on young people, but had also no message for them. Conscience has no more disappeared as a normal faculty in this generation than in any other, but in too many cases the church has a diminished power to appeal to it. An evidence of the fact that the Gospel still possesses a powerful attraction for the young is found in this statement by Rev. Joseph Kemp of Auckland, New Zealand, when answering, in *The Evangelical Christian*, the question, Is the Church Decaying?

"A year or two ago my journeyings led me to England, Scotland, Wales, the United States and Canada. In each of these countries I was privileged to minister the Word of God to congregations varying in numbers from the Great Keswick Convention in England to the comparatively small 'Keswick' nestling by the Muskoka Lakes in Canada. Here is my experience, that in every one of the conventions I attended young people were predominant. It was said at Keswick that year fully three-fourths of those attending were under 26 years of age. 'Swanwick', under the genial chairmanship of Dr. Stuart Holden, could not have been held if young people under 25 were excluded. Gatherings which I attended in Wales were similarly characterized. In the United States I spent several days at Northfield and the place was literally overrun with hundreds of keen, alert, Bible-enquiring young folks. In Canada the same testimony must be given regarding conferences in Hamilton, Toronto and Vancouver. Nothing so profoundly moved me in all my journeyings as this trek of the young people to Christ and the wistful eagerness with which they everywhere were found waiting upon the things of God. On my return to New Zealand I found conditions were the same. The Annual Easter Conventions are attended not by hundreds only, but thousands of young men and young women. I do not say they are all Christians, but I do say they are not lost to the cause of Christ.

"I have recently returned from Bible Conference work in Australia and honesty compels me to say that at the Upwey Convention two-thirds were young folks. Are these not encouraging signs for which we ought to take some account in our estimate of the work of the Church in our day?"

WE HAVE IN OUR DAY AN AMAZING APTITUDE FOR ORGANIZATION, and this has contributed not a little to our material progress. But, like many good things, it can be overworked, and this is being done in the church. The attention of our young people especially is diverted from the church as such, with its great central message of the Gospel, to the functions of various bodies included in it. Writing on our present complicated organizations, in *Church Management*, F. A. Agar gives this bit of personal experience:

"Recently I handled a church where sixty-eight organized groups were found. All had elected officers. Each group had a treasury and regardless of all the others raised the monies they thought they needed to carry on their work. Each of these organized segments of the church made their own program either in connection with the women's, young people's or Bible School departments or regardless of any department. The members of each group were thoroughly sold on their group or groups and resisted any attempt to substitute the plans and purposes of the whole church for those they had made for their part. One of the successful business men of the church board made the remark, 'If only the people in those groups were as completely sold upon the Kingdom of God and the church of Jesus Christ as they are upon their little organizations, then such groups might be of real value for major Christian character-building purposes.'

"The tendency of such organized groups in the average local church now is to weaken the impact of the divine institution and substitute a group program for a program of Christian nurture, sacrifice, and service. Such groups tend to build out of and not into church life."

IT IS EXTREMELY DIFFICULT TO BRING SOME PEOPLE TO REALIZE that great natural and historic processes cannot be hastened by arbitrary means. There is no human fiat that will, for example, bring order out of the Chinese situation at once or within a fixed time. Great forces are at work, and, though painfully slow, they can neither be ignored nor very greatly accelerated. In the matter of church union we have a vast amount of impatient demand that can accomplish nothing solid or perma-

nent, since certain conditions must be met before there can be any fundamental reorganization in the ecclesiastical world.

Hope for the drawing together of true followers of Christ may be found in the fact that there are certain items of belief common to every branch of the church and centering in the Person and work of Christ, upon which all churches agree. The obstacles to unity are really among views that are furthest from the central objects of faith, and here not compromise of principles but sympathetic accommodation to the limitations of human understanding is demanded. All this is involved in these observations taken from a timely article upon Evangelical Catholicity by Dr. J. Scott Lidgett which appeared in *The Contemporary Review*:

"It is of the nature of vital variations and still more of movements of reform in human society that they should attract those who are like-minded, bringing them into intimate relations of thought and endeavour. In the course of such inevitable processes fresh types are developed which, even if they involve negative protests, are yet essentially positive, and in so far as they rest upon the threefold foundation of Fact, Faith, and Fellowship bring aspects and interests of Catholic Truth and life to effective recognition, even at the expense of disproportionate emphasis upon them.

"The excessive restriction of the Roman Church—the authoritarian regulation, which is the mark of its spiritual Romanisation—has within its own borders suppressed or severely limited these processes of vigorous spiritual life. But at what cost! At the cost of taking its starting-point from the period of its own deepest degradation, of including in its intellectual and practical life much that should have been rejected, and of excluding by its anathemas many influences of thought and activity which have not only enriched the general life while Rome has been impoverished, but have set up excessive and needless antagonism between the Church and human progress. This unhappy issue should give a salutary warning to all those who in other Communion may be tempted to adopt a similar policy, even if in attenuated and feebler forms.

"The grave mistake throughout these processes of past history has been that the so-called Catholic and the Protestant Churches have denied their own Catholicity. They have treated

one another, at least officially, as outside the Catholic Unity as a whole. In some cases they have well-nigh lost the sense that there is a Catholic unity or, at the most, have treated it as a 'pattern laid up in heaven.' The only way of Christian Reunion is to treat all those who in St. Paul's phrase 'hold the Head' as being, by reason of that decisive fact, within the Unity of the Catholic Church.

"It follows from all this that the Universal Church under human conditions must needs pass through three successive phases, Homogeneity, Differentiation, and Synthetic gathering together into an Unity, which is completed and enriched, not in spite, but by means of the differentiation which has gone before. The proviso 'under human conditions' will be objected to by Roman Catholics and perhaps by some others. It is the point of the Roman Catholic doctrine that the Church as One, Holy, Catholic and Apostolic, must needs have been supernaturally preserved from such human conditions as involve the differentiation that has taken place. A survey of the historic facts and of the resultant situation shows how ill-founded is the claim and at what tragic cost it is maintained. Apart, however, from such considerations, the dogma appears to be out of harmony with the whole principle of the Incarnation and with the methods of the Divine Spirit. Excessive emphasis, moreover, upon a Divinely guaranteed immunity of the Church from the risks of human conditions carries with it an exaggerated depreciation of these conditions, and insufficient recognition of the meaning of St. Paul's declaration that all things 'hold together' in and for Christ.

"Rigidity is the foe of expanding life. The Catholicity of the Church is to be found, not in imposed organisation, but in unity of origin and unity of end, in the immanent unity of experience and meaning, which organises the process from unity of origin to unity of end. Herein is to be found the very essence of Catholicity, the secret of the means by which differentiation is bound together in a spiritual evolution, which will eventually gather together the several contributions of the differentiated parts into the comprehensive fulfilment of perfected Catholic Unity. This process seems to be indicated in the great saying of St. Paul, 'Till we all attain unto the unity of the faith and knowledge of the Son of God, unto a full-grown Man, unto the measure of the stature of the fulness of Christ' (Eph. iv, 13). The mystical union of Fact, Faith, and Fellowship, which constitutes the Catholic Church, rests upon and is

informed by Christ Central, Christ Redemptive and Spiritual, Christ Sovereign over all the whole of human life.

"The vision of all this is becoming steadily clearer to increasing numbers of people in all Christian Communions. As the vision becomes clearer, the sense of practical calling becomes ever more urgent and constraining. Despite all our differences, there is a fundamental and general unity of faith in the facts of the Gospel, in their interpretation, whether formally credal or not, and in the common consciousness of fellowship with Christ and of access to God through Him. The difficulty lies in giving full effect to that fellowship with one another, the Catholicity of which is immanent, within the more limited fellowships that bind together the several communions. Men have erroneously treated the peculiar intimacy of faith, when held in complete theoretic and practical agreement, as being the only real and the sufficing fellowship of the Christian Church, or Churches. The spiritual task of the present time is to recognise and give full effect to the immanent Catholicity, which is implicit in the fellowship with Christ, which is the vital experience of every part. Till such full recognition is reached and acted upon all-round schemes of Reunion will be artificial and ineffectual. When it is reached, difficulties which appear at present to be insuperable will be overcome, because they will be reduced to their proper proportions, and will lose their rigidity under the vital, and therefore plastic, influences of a common organising faith."

FACTS ARE TROUBLESOME THINGS, ESPECIALLY WHERE THEY don't get along very well with a favorite theory. The question of church unity has produced quite a bit of theorizing on both sides, and probably as much dogmatizing as is to be found in the most warmly conservative church. Naturally the Canadian venture is still watched with much interest, so that statements and statistics dealing with the progress of the United Church of Canada are scrutinized with care by people who hold decided views, whether for or against such a union. Principal D. L. Ritchie of the United Church Theological College, Montreal, has published in *The Congregational Quarterly*, London, an account of this new ecclesiastical body at the close of its first five years. Without attempting analysis or even comment we give these extracts as coming from an authoritative source:

"Now, after five years, cold statistics handled with a little warm imagination can give some vision of what the United Church has accomplished. Fifty thousand members have been added to the Church; 560 church amalgamations have taken place; 500 churches have become self-supporting; 500 new Sunday Schools have been opened; 1,000 new preaching places have been added. In forty-eight months the Church has raised \$11,711,959 for missions and maintenance, outside of local church expenses—20 per cent more than these Churches ever gave before the Union, and yet it is courageously asking for more, for it requires an additional \$500,000 *per annum* to meet its needs and do the work it has already planned.

"But why pile up general statistics? A few cross-sections of the Church's work will show vividly, better than anything else, what the Church is accomplishing. Take Foreign Missions, for the United Church is essentially missionary. It was the urgency of Missions at home and abroad that constrained the Union. Over the seven seas and round the world her missionary activities extend—to Bermuda and Trinidad; to the Congo in West Africa; to India, China, and Korea; to Japan and home again to the islands of the North Pacific. They stand for churches and preaching stations, schools and colleges, hospitals and universities, through all of which the Church seeks to build up the Kingdom of God, employing hundreds of trained workers to do it at a cost to the home church of \$1,005,000.

"Home Missions are even more extensive, for Canada is a young nation in the making, and through her gates there pour every year tens of thousands of settlers, chiefly from Europe. A glance at the metropolitan city of Montreal will show what Home Missions in Canada mean.

"Apart from her churches for Mohawk Indians and French Protestants, both of which are Canadian, the United Church has in Montreal a Negro Church and a Chinese Church with pastors of their own races; among Europeans, there are Italian, Hungarian, and Syrian Churches, each also with its own pastor; and a Church of All Nations, under a polyglot pastor, where others—Jews, Greeks, Russians, Bulgarians, *etc.*—attend to have their spiritual needs supplied, and receive guidance for citizenship in the land of their adoption."

WHILE SO MUCH IS BEING SAID AND DONE TO BRING ABOUT THE union of the churches, there are not lacking certain doubts as

to its entire desirability. Would the church of Christ be better fitted to do its work in the modern world if all the members were organized into one great body, or is it still an advantage that people of congenial views as to details of faith and temperamentally attracted by the same ecclesiastical forms should function in appropriate groups that are mutually independent but friendly? *The Lutheran* condenses the argument in favor of denominationalism into these short paragraphs:

"Granting that the present situation needs correction and that there are now 'too many churches,' the fact remains that this western continent express vigorous determination to place worship side by side with zeal to develop natural and social resources. If people were stubbornly insistent on regard for minor tenets of the Christian faith, they thereby reduced the sort of indifference to religious practise that was current in Europe to a minimum.

"While Baptists, Methodists, Episcopalians, Presbyterians, Lutherans, and others, insisted that they had to have special provisions for their distinctions, and occasionally competed strenuously with each other, they also fought Satan, sin, and unbelief wherever they found it. They built churches out of the proceeds of cake sales and oyster suppers, but they did not neglect the preaching of the Gospel.

"Denominationalism is not ideal, but it has not been the stumbling-block some zealots for unionism would like to make it appear. We would hesitate a long time before we would agree that the Holy Spirit was opposed to the numerous forms of Christian organization that seem curious to Europeans and to some others who should know better."

FIGURES DO NOT LIE, BUT STATISTICS MAY BE GUILTY OF MAKING wrong impressions. They may be incomplete or their careful analysis may entirely change the significance of some statement. Still, if data are carefully gathered and honestly and intelligently tabulated, we get a fairly correct picture of situations so far as numbers can depict them. The Institute of Social and Religious Research, of 230 Park Avenue, New York, has issued a book of statistics and general information, called *The United States Looks at Its Churches*, and from it *The Watchman-Examiner* has compiled this summary:

"The data has been compiled and analyzed by Dr. C. Luther Fry. Dr. Fry shows that out of every hundred persons more than thirteen years of age, there are today in this country fifty-five church members and that this was exactly the case ten years ago and twenty years ago.

"It is a little surprising that fifty-eight per cent of urban people are church members while only fifty-two per cent of rural people are in that class. There are 223,000 churches in 212 different denominations but twenty-four different bodies include ninety-one per cent of church members. The Protestants have sixty-two per cent of the church membership while the Jews, the Roman Catholics and the other non-Protestants taken together have only thirty-eight per cent of the church members. Eleven Southern States report nine out of ten church members as Protestants. The value of church property has increased enormously in the last decade.

"Protestant Episcopal and Roman Catholic church members are largely urban while Methodists and Baptists are largely rural. In 1906 the pupils in Sunday school were equivalent to forty per cent of the youth population under nineteen years of age. In 1916 this percentage had reached forty-eight per cent. It is now forty-four per cent. Forty-eight per cent of church members are men and fifty-two per cent are women. This means that on an average there are about 100 male members to every 125 female members. Eastern and New England States, with their large foreign-born population, constitute the stronghold of Roman Catholicism."

THE CONTINUED INTEREST IN THE COUNTRY CHURCH AND THE country pastor is encouraging. It ought to bear fruit in two ways: By creatng a greater interest in the rural field as one worthy of the investment of a life, and so moving more able men to enter it; and, again, by arousing an interest in the country pastor and his work that will bring them sympathy and support.

Dr. Malcolm Dana, who was for years Director of the Rural Church Department of the Congregational Home Missionary Society, and is actively engaged in the work of training rural ministers, some time ago requested 150 people to name the best fifteen books for the working library of the country preacher. Those addressed were successful rural pastors,

country life specialists, and professors in agricultural colleges, and as a group they most strongly commended the following which we give, without any attempt at appraisal, as they were listed in *The Churchman*:

"The composite list thus prepared, given in order of preference, turns out to be as follows:

1. The Story of John Frederick Oberlin.
Beard (Pilgrim Press)
2. Rural Life.
Galpin (Century)
3. Elements of Rural Sociology.
Sims (Crowell)
4. United Churches.
Hooker (Doran)
5. Tested Methods in Town and Country.
Brunner (Doran)
6. Churches of Distinction.
Brunner (Doran)
7. Evolution of a Country Community.
Wilson (Pilgrim Press)
8. Rural Social Problems.
Galpin (Century)
9. The Farmer and His Community.
Sanderson (Harcourt, Brace)
10. Steeples Among the Hills.
Hewitt (Abingdon)
11. Town and Country Churches in U. S.
Morse-Brunner (Doran)
12. The Farmer's Church.
Wilson (Century)
13. American Agricultural Villages.
Brunner (Doran)
14. Handbook of Social Resources.
Landis (University of Chicago)
15. Our Templed Hills.
Felton (Missionary Education Movement)."

FOR SEVENTY-FIVE YEARS THE SALVATION ARMY HAS BEEN ONE of the most fruitful Christian agencies in the world. It has not only brought unnumbered men and women to a saving knowledge of Christ—hosts of them from the depths of degradation—but it has been notable in its Christian social service.

The celebration, this year, of the fiftieth anniversary of the beginning of the Salvation Army's work in the United States received wide attention. One of the features of the anniversary congress held in New York was an oratorical contest. The contestants were four cadets representing the Salvation Army training colleges located in New York, Chicago, San Francisco, and Atlanta, and the subject was, *The Value of the Salvation Army to Society*. The winner was Cadet May Winchell of the training college in New York, daughter of Lieut. Colonel Wallace Winchell of New York.

We quote freely from her oration since it gives such a clear idea of what the work of William Booth has meant for our times. In pointing out the great religious and social changes that have occurred since the Army was organized in England, three-quarters of a century ago, Cadet Winchell refers to the boast of an atheist of that day that they would "soon have religion drummed out of the world," and continues:

"But at this point arose a prophet, a forerunner of a new era, a second Renaissance. With thundering voice, backed by a spirit of intensity and a tenacity of purpose seldom combined in one individual, William Booth retorted: 'If they undertake to drum religion out of the world I will raise up an army that will find drums to drum it back again.' The seventy-five years that followed have seen the fulfillment of that promise in an extraordinarily literal and amazingly far-reaching fashion.

"The contribution of the Salvation Army to society and civilization can be summarized as a Renaissance—a second Renaissance—not of art and literature, but of something yet higher, more enduring, more essential; a Renaissance in man's humanity to man and his service to God."

"The Salvation Army open-air meeting is a resurrection of the choice that Jesus Christ made for His meeting-place with the people—the great outdoors. The open-air meeting has awakened countless numbers who otherwise would not have been attracted to the importance of spiritual things, kindling in their hearts a desire to serve God. A number of the world's leading evangelists have recognized and met their opportunity for service through a Salvation Army open-air meeting. They in turn have been instrumental in leading men and women to the Saviour of the world."

“Lord Lester and Louis Pasteur were pioneers in hospital work. William Booth, surprising as the statement may be to some, was the pioneer in social service work. It was our founder who first drew attention to the appalling social conditions of the millions in almost heathen London. *In Darkest England and the Way Out* was the first great modern contribution to practical social service. Not only did it affect London and Great Britain, but it also brought a revival of humanitarian effort to people the world around. Others have built high and strong on his foundation, and seldom outside of Salvation Army circles is due credit given him; but the fact remains that William Booth is the one who awoke the sympathetic heart of humanity. Without him and the Salvation Army that grew out of his efforts, social service would be retarded many years.

“And not only did William Booth awake others to the importance of social work, but in the Salvation Army he established means for ministering to humanity that no one else has ever duplicated. The Salvation Army never loses sight of the fact that permanent improvement in the condition of the individual is to be achieved only through a proper co-ordination of material aid and advice, with spiritual uplift, and that the salvation of souls is the object of all our efforts. Others are contributing refinement of methods and elaboration of machinery, but this religious emphasis is the great contribution of the Salvation Army to humanitarian movements of the present day.

“The strength of the Salvation Army’s work is that the spiritual is inseparable from the social. This is illustrated by the pointed question of a millionaire manufacturer who, while in consultation with other prominent business men, sent for one of our officers and inquired how our work was progressing. The Captain of the Corps began to tell him about the social work and what was being done for the poor. The millionaire interrupted, saying: ‘Captain, we know you do that type of work, but what interests us more is something else. How many souls were saved in your meeting yesterday?’”

“For seventy-five years the Salvation Army has lived Christianity—lived it simply, joyfully, energetically. It has been a blessing to humanity because it has kept first the salvation of souls and it has been successful in bringing salvation to many because it has bent its every line of usefulness to that one end—the Renaissance in the heart and life of man.”

AGGRESSIVENESS IS THE MARK OF LIFE IN ANY ORGANIZATION, the church not excepted. An energetic spirit not only makes good use of old means, but as conditions demand, it originates new ones. Last spring, in New York, a group of Roman Catholic lawyers, after two years of training in Catholic apologetics, gave a public meeting to initiate a movement for regular street speaking in behalf of their church. The group also planned to organize as an American Catholic Evidence Guild. In commenting upon the above activities, as reported in *The Catholic News*, New York, *The Christian Advocate* makes these pointed remarks:

"The radio work of the Roman Catholic Church has been greatly enlarged, strengthened and improved within the past few months, and is now highly effective and holds the attention of many listeners in Protestant homes. It is dignified, free from vituperation, constructive and educational, in marked contrast to the tone of some of the radio talk which puts Protestants to the blush. The organization of these new groups of men trained to their difficult task should stimulate Protestants to do likewise. Time was when if you heard a street preacher you could be almost sure that he was a Methodist. Then came the Salvationists, now we are promised a flood of Catholic apologists, who have been skillfully coached in the art of appealing to the man in the street, who is usually a man who has no church connections. Will Protestants, with their message of freedom and faith, so appealing to the human mind, stand indolently aside and let the Catholics have the right of way?"

NEWS THAT COMES FROM CHINA IN THESE DAYS IS SO CONFUSING and conflicting that doubtless many intelligent people have given up the effort to follow developments there with any degree of understanding. Civil war, revolution, Communism, banditry, feudal conditions, corruption, famine seem to be turning an ancient civilization into a chaos that defies description and discourages prophecy. But it is certain that the great mass of people are suffering, and suffering greatly, from conditions they cannot control or even grasp.

Another certainty is, that the church of Christ can never abandon its effort to bring to the Chinese people the knowledge

of Him and of His power to lift all life to a higher level, as it has done in lands where His Gospel is known and accepted, even though so imperfectly. To this end the course of events in China should be followed. One of its best presentations is that by Hallett Abend, a resident journalist in Peking, which appeared in a late issue of *Current History*, published, with contents copyrighted, by The New York Times Company. These paragraphs give a brief account of the present situation and an outline of the historic causes that have led to it:

"In some quarters it has become the fashion to discuss 'the progress of the Chinese Revolution,' but there has been no progress. Since Yuan Shih-kai's death talk of progress has been plentiful, but real signs of progress are almost impossible to find. Instead, there has been retrogression, and today all signs point to the splitting of China into a number of autonomous States instead of to a real unity under a stable and responsible government. While the people have become poorer and poorer, the size of the armies has doubled and trebled, debts have mounted, public and private morality has declined, banditry and piracy have increased to an alarming extent, and today what is called communism has developed into a real peril not only to China but to the peace and stability of the whole Far East.

"The American Government no longer refers to China with the fatuous phrase of 'Our Sister Republic,' for the grim fact has finally become self-evident that China today is in a condition comparable to the condition of Germany in the days when the petty dukes and princes made war upon one another. A German people existed even then, but a 'united Germany' was a matter of long and painful evolution. So today there exists a Chinese people, but a 'united China' is only an idea or an ideal, entertained in China by a few tens of thousands of educated patriots, and still credited in America and in Europe only by the uninformed or by sentimental optimists who cling stubbornly to a belief which all existing facts prove to be fallacious.

"This internal disunity of the Chinese people is no new thing. For the last 2,500 years China has endured a civil war or a rebellion of major proportions on an average of about once every seventeen years, and only once since the beginning of what is known as the Christian era has China been ruled by a Chinese dynasty. The Manchus, the last dynastic power

which held sway over the Chinese people, conquered and subdued the country by force of arms, and for well over two centuries maintained itself by force. The 'unity' of China during these days was founded upon the fact that the Emperor at Peking kept large Manchu garrisons at all provincial capitals and at other important cities. The Throne appointed Viceroy and Governors, and these men were virtually independent satraps who were free from imperial interference so long as they sent the proper tribute to Peking every year, and so long as, in order to raise this tribute and enrich themselves, they did not overtax or misgovern the people so excessively as to goad them into rebellion. Of national spirit, or patriotism, the hundreds of millions of Chinese knew nothing. And today even China's patriots and China's foreign apologists will admit that it would be fantastic to declare that 10,000,000 out of China's 400,000,000 population are concerned with any ideas or sentiments which are in the slightest degree national or patriotic."

WHY DO SO MANY MARRIAGES FAIL? THEY FAIL SIMPLY BECAUSE one or both parties fail in some way morally, using this adverb in its broad, rather than in its restricted and modern, sense. When there is no power in the lives of a married pair to curb selfishness, irritability, and all the other enemies of peace, then of course, given the occasion for a sharp conflict of wishes and wills, another home is in danger of being wrecked. Many a person thinks that love consists simply of response to the attraction of anyone who ministers to his comfort and happiness; that is to say, the sacrificial element is left out.

What is the relation of Christianity to a happy marriage? Dr. A. Herbert Gray when discussing marriage in the light of the mind of Christ, in *The Expository Times*, sums the matter up in three paragraphs which deserve the attention of married people, young and old:

"The Divine intention for men and women is not beyond realization by quite ordinary people, but it is essential that life in this respect should be based on knowledge and not on sentimental delusions.

"There is a final word which Christ would assuredly have to say to all who enter on marriage. He would say to them that without Divine help in this, as in every other department

of life, we 'can do nothing.' He would insist that life on a godless foundation is always life tending towards ruin. He would say that to look to God for His blessing and His guidance is the first essential of all real success in life's greater ventures. Experience constantly endorses this word. The people who fail in marriage are very often just people who are failing in life; and they are failing in life because their spiritual natures are starved. Having found nothing great enough in life to satisfy their Divine natures—having, that is to say, turned from the only communion which could possibly fill them with deep content—they are profoundly unhappy. They may turn to their wives or their husbands, hoping to have their malady cured. But that malady no one can cure for another. Two godless, and therefore unhappy people in one house cannot save each other. Rather because each is inwardly starved and restless they are likely to 'get on each other's nerves' and to blame each other for a weariness which is, in truth, only the result of neglecting God.

"The deepest, truest thing which can be said about the secret of success in marriage, is the same thing that has to be said about the secret of success in life. And that secret is that only those who by contact with God have been delivered from self, and released from the small and stuffy house of self-centred living, are able to find life in any great and truly happy sense."

THE CRIME PROBLEM HAS ASSUMED SUCH PROPORTIONS IN America as to tax the wisdom of statesmen, as well as the vigilance of the police. One feature that is under constant discussion is the treatment of the convicted criminal. He must not be made the object of sheer vengeance, neither must he be coddled and entertained as if he were a convalescent in a hospital rather than a convict in a prison. As in other things, there can be no one rule for all types of offenders; certainly there is no simple rule. Slowly society is working toward the best means of restoring such a person to decent living and self-respect. In this the church, with its offer of divine rather than human pardon and of a reborn nature, ought to play a large part.

A critical time for the man who has served a sentence is the day he has finished his term and is set at liberty—with the stigma of a prison record upon him. In writing upon Chris-

tianity and the Criminal, Rev. H. J. Bortle describes, in *The Congregationalist*, the present system in Prussia as an example of what the state can do to put the prisoner on the right road:

“There is no doubt in thoughtful minds that in two respects society has made tragic blunders: First, in tolerating conditions which make criminality practically inevitable; and second, in treating the criminal when made in a spirit of abominable vengeance instead of a spirit of genuine helpfulness. For a serious attempt to help her criminal class Prussia has won the praise of penologists everywhere. The Prussian system provides that the sentencing of criminals be placed in the hands of a board of specialists instead of judges and juries. Once convicted by the courts, the offender is turned over to the ‘sentencing board,’ composed of psychiatrists, psychologists and sociologists, who are qualified by training and experience to study, examine and understand the prisoner (possible in most cases) and sentence him accordingly. One very important feature of the new system is that if the offender has committed his first crime he is not thrown in with a group of hardened criminals. In confinement the principle of segregation is followed. But the most important changes in the new Prussian penal system are those bearing upon the daily life of the prisoner. Mr. Winthrop D. Lane, in a recent article entitled, ‘Science in Pursuit of Crime,’ describes these dramatic and fundamental changes in these words: ‘When some prisoners have served half their terms they will find themselves promoted to conditions little dreamed of in prisons elsewhere. Instead of bleak, bare rigor, they will have comfort and a certain degree of freedom. Not only will they occupy rooms with curtains at the windows and no bars, but they will eat with silverware instead of tinware, will be allowed to have their own clothing, will remain alone with visitors coming to see them, will write letters inspected by the eye of no censor, and in other respects will lead more of a training-school life than a prison life. The purpose of all this is to cushion the exit to the unfriendly and forbidding world, and to test the improvement which, it is hoped, will have taken place. More important still, perhaps, is the opportunity which will be given them to leave the prison daily, lunch basket in hand, to work as free men in neighboring factories and shops, under contracts already arranged by the prison authorities. Thus they can slowly become accustomed to resuming a normal place in society, can demonstrate their fitness for final release, and can

earn money with which to start life not only honestly, but effectively.”

THE AMERICAN CRIMINAL IS NO LONGER THE DETACHED INDIVIDUAL he once was; he is now, or is by way of becoming, a member of a “gang.” And the gang is highly and efficiently organized. But the evolution of crime in America does not stop here. As now developed it no longer includes only those misdeeds that characterized the old-fashioned thug, highwayman, burgler or general law-breaker. The major forms of lawlessness are carried on under the control of leaders openly known to the public, and operations include the levy of regular tribute upon certain kinds of business.

The illicit liquor business is a great asset to crime, helping not a little in the financing of modern criminal activity. The center of such systematic defiance of law seems to be Chicago. Concerning the direct relation between violation of prohibition law and crime in that city, Dean Edward T. Lee of John Marshall Law School is quoted as saying:

“Those Chicago newspapers that have encouraged violation of the prohibition law have undoubtedly helped to encourage Chicago gangs and in turn to bring on themselves the opposition of the gangs. Continual preaching of disregard of prohibition has developed in the thought of a part of the public a belief that violation of the law is a trivial matter. This attitude has led to willingness to patronize the bootlegger. The illicit liquor business is one of the principal sources of revenue of the Chicago gangs.

“The more law has thus been violated the stronger they have waxed and the more deeply they have been able to entrench themselves. There is little doubt that many public officials and politicians are in collusion with gang leaders. They are understood to have contributed to the war chests of some of the politicians.

“Their ability to buy influence and immunity has come largely through the money they have made by selling liquor to the public. In so far as the press has encouraged the public to patronize the liquor traffic of the gangs, it has to a degree promoted crime in Chicago and helped to bring on the present situation.”

BOOKS

THE VIRGIN BIRTH OF CHRIST¹

IN THE TRUEST SENSE this book moves within the sphere of Christian apologetics, and it was almost inevitable that Dr. Machen should be its author. His competent scholarship, his already published studies on various aspects of the subject, his course of lectures on the Thomas Smyth Foundation delivered at Columbia Theological Seminary in 1927, his profound personal convictions, and his belief as to the essential place of the virgin birth of our Lord in the system of Christian thinking, all argued that some day such a book would be forthcoming. Indeed it would have been a cause for genuine regret if the wealth of carefully studied material had not been put within reach of the interested public. Its preservation for scholars and laymen alike was altogether appropriate.

The plan of the book is simple and straightforward, but lends itself to a logical and complete treatment of the many questions which have gathered about the subject—questions of documentary integrity and textual criticism, of exegetical and historical interpretation, of comparative religions and originating sources. The simplicity, yet adequacy, of the plan which has been followed is made manifest by the titles of the chapters, and also by the brief Introduction in which Dr. Machen explains what he has done. In reality, this Introduction, which is less than a page in length, should be quoted entire, but perhaps the following sentences will not unfairly represent the whole:

“According to a universal belief of the historic Christian Church, Jesus of Nazareth was born without human father, being conceived by the Holy Ghost and born of the virgin

¹ *The Virgin Birth of Christ.* By J. Gresham Machen, D.D., Litt. D., Professor of New Testament in Westminster Theological Seminary, Philadelphia. New York: Harper & Brothers Publishers. 1930. Pp. 415. Indexes.

Mary. It is the purpose of the following discussion *to investigate the origin of this belief.*" (Italics are reviewer's.)

"Two explanations are possible.

"In the first place, it may be held that the Church came to believe in the virgin birth for the simple reason that the virgin birth was a fact. . . ."

"In the second place, it may be held that the virgin birth was not a fact, but that the Church came to accept it as a fact through some sort of error. This second explanation, obviously, is capable of many subdivisions. . . ."

"The former of the two hypotheses—the hypothesis that the belief in the virgin birth was founded upon fact—will be considered in Chapters I-XI; the latter, in Chapters XII-XIV.

"The consideration of the former hypothesis consists essentially in an examination of the positive testimony to the virgin birth and of the objections that have been raised against it; the consideration of the latter hypothesis consists in an examination of the alternative theories that have been proposed to explain the origin of the idea of the virgin birth on the supposition that it was not founded upon fact." (Introduction, p. 1.)

Here, then, is the simple outline of the structure of the book. Either the virgin birth was a fact, or it was not; if it was, what are the questions involved; if it was not, how did this universal belief of the Christian church originate? It is not hard to see that practically all the problems connected with the subject, whether problems of advocacy or of opposition, lie within the scope of these two modes of approach. The varied character of these problems is suggested by a mere recital of the chapter headings. The author begins with a chapter entitled *The Virgin Birth in the Second Century*. His purpose in doing this is thus expressed:

"Can we be certain that the belief of the Church in the virgin birth came exclusively from the New Testament? May there not in the early period have been a tradition as to the birth of Jesus that was independent of Matthew and Luke?" (P. 2.)

That is, the testimony of second century sources is to be viewed specifically from the standpoint of its relation to the main quest of the book—the *origin* of the virgin birth belief.

This is followed by five chapters dealing with the Gospel by Luke. They are thus entitled: The Birth Narrative an Original Part of the Third Gospel; Characteristics of the Lucan Narrative; The Hymns of the First Chapter of Luke; The Origin and Transmission of the Lucan Narrative; The Integrity of the Lucan Narrative. The formidable character of the task which here confronts exact scholarship is evident. Each of the chapters makes its own peculiar demand upon the impartial investigator, a demand which must be met if the investigation is to be complete. Manifestly it will be impossible in this review to attempt even a brief reference to the many details found in these chapters. The general field covered is in each case already indicated by the caption. Each chapter, interesting in itself, leads logically to the next, and so focuses final attention on the last. Thus the first question, Is the birth narrative an original part of the Third Gospel? eventually sharpens into the final question, Are not the verses which record the ultimately miraculous features of the narrative an interpolation? Let us ask Dr. Machen to state the significance of of this aspect of the problem:

"The question then becomes acute how such a pagan idea could have found a place just in the most strikingly Jewish and Palestinian narrative in the whole New Testament.

"This question has been answered by many modern scholars by a theory of interpolation. It is perfectly true, they say, that Lk. i:5-ii:52 is of Palestinian origin; and it is perfectly true that an attestation of the virgin birth now stands in that narrative; but, they say, that attestation of the virgin birth formed no original part of the narrative, but came into it by interpolation.

"It would be difficult to exaggerate the importance of this question. . . . The view as to the origin of the idea of the virgin birth which has been most widely held by those modern historians who deny the fact of the virgin birth stands or falls with the interpolation theory." (P. 119.)

The different forms of the interpolation theory are then classified and considered with scholarly thoroughness—the chapter is fifty pages in length—and in the end the elaborate

but fascinating argument is brought to a close with this sentence:

"All the attacks upon the integrity of Lk. i-ii which would represent the mention of the virgin birth as a secondary element in the narrative have signally failed" (p. 168).

Chapters VII-XI deal with: The Narrative in Matthew; The Relation between the Narratives (that is, between those of the First and Third Gospels); The Inherent Credibility of the Narratives; The Birth Narratives and Secular History; and The Birth Narratives and the Rest of the New Testament. A review can give little idea of the immense amount of research involved in the discussions of these chapters, as well as of the other chapters of the book. It would seem to this reviewer that the material of chapter x, The Birth Narratives and Secular History, might well have been incorporated in some one of the other chapters. Only two points are mentioned, the massacre of the infants at Bethlehem and the census of Quirinius, and these are treated with unusual brevity. Fuller treatment, indeed, was not called for in view of the rather remote relation to the main thesis of the book, and so a separate chapter seems unnecessary.

These first eleven chapters have focused attention upon the questions which have been raised in regard to the Scriptural narratives themselves, questions of a textual, exegetical, and historical nature. These chapters will have a strong appeal for many readers. But it may well be that for many others interest will center in chapters XII-XIV, in which the second main hypothesis of the book is considered—"an examination of the alternative theories that have been proposed to explain the origin of the idea of the virgin birth on the supposition that it was not founded upon fact." The scope of these chapters is indicated by their captions: Alternative Theories: Preliminary Considerations; The Theory of Jewish Derivation; The Theory of Pagan Derivation.

The basic problem which underlies these chapters is thus expressed:

"This conclusion [that the virgin birth was a fact] is very widely rejected at the present day even within the confines of the Church. But when it is rejected, the question arises what is to be put into its place. The historian has by no means completed his task when he has decided to reject the New Testament attestation of the virgin birth of Christ; for the initial problem still demands solution. How was it that the Christian Church ever came to believe in the virgin birth? Whatever may be thought of the content of the belief, the belief itself is a fact of history which no one can possibly deny. . . . How did that strange belief ever arise? This question is of course answered at once if the belief was founded upon fact. . . . But if this obvious answer be rejected, the question to which it is an attempted answer still remains. If Jesus of Nazareth was not really born of a virgin, how did the Church come to believe that He was born in that way? . . . An important part of all discussions of our subject is to be found, therefore, in the discussion of alternative theories as to the way in which the *idea* of the virgin birth is to be explained if the *fact* of the virgin birth is denied." (P. 269 f.)

No less than a hundred pages are given to the two chapters which consider the theories which attribute the origin of the idea of the virgin birth either to Jewish or to pagan sources. Even the most cursory analysis of these closely reasoned pages would carry this review far beyond its proper limits, but in view of the easy generalization of the present time which boldly affirms the supposed pagan derivation of the idea itself, chapter xiv, dealing with this theory, is perhaps especially important. Our author's mode of approach is defined in these words.

"Thus the advocates of a pagan origin of the virgin birth idea are shut up to two equally unsatisfactory alternatives. . . . either (1) that the words attesting the pagan idea have crept into the Jewish Christian narrative by interpolation, or else (2) that the pagan idea was already so completely naturalized in pre-Christian Judaism that in the first century it could form an integral part even of a Palestinian narrative. The former of these two alternatives has been adopted particularly by those who look to Greek mythology for the source of the virgin birth doctrine; the latter, by those who look rather to the East." (P. 323 f.)

And when the long argument is finished the summary of results is in this sentence:

"The conclusion to which we are obliged to come after examination of the whole subject of 'alternative theories' is that if the doctrine of the virgin birth of Christ did not originate in fact, modern critical investigation has at any rate not yet succeeded in showing how it did originate" (p. 379).

Dr. Machen's book closes with a fifteenth chapter entitled *Conclusions and Consequences*. It is quite disparate from the rest of the book, having no bearing on the theme as announced in the Introduction and consistently adhered to throughout fourteen chapters—"the purpose . . . to investigate the origin of this belief." The field of research and apologetics has, in this fifteenth chapter, given place to polemics. The New Testament scholar has here become the convinced theologian. Perhaps some such chapter as this, attempting with unhesitating positiveness to show the relation of the virgin birth to other beliefs vital to the Christian system, is the only proper conclusion for such a book. It depends somewhat on the audience which the author had in mind. If he was writing primarily for those already predisposed to the acceptance of the virgin birth, even though some may not be able fully to adopt all his forms of statement, a multitude of Christians will doubtless give this final chapter a cordial welcome. And, after all, is not this the true point of view? Research in this field can never be mere research. It is not conducted for its own sake. Deeply religious issues are at stake. As Dr. Machen says:

"Let it never be forgotten that the virgin birth is an integral part of the New Testament witness about Christ. . . . Only one Jesus is presented in the Word of God; and that Jesus did not come into the world by ordinary generation, but was conceived in the womb of the virgin by the Holy Ghost." (P. 396 f.)

With these words the book closes. It has a helpfully complete Index, and its pages are elaborately documented with footnote references. The author's own position, even when

the most balanced, scholarly argument is being conducted, is never in doubt, and the last chapter is the fully convinced utterance of an intense believer.

JAMES COFFIN STOUT.

THE THEOLOGY OF CRISIS ²

THOSE INTERESTED in the present state of religious thinking and in the present religious leaders cannot afford to overlook Brunner's little volume, *The Theology of Crisis*. It gives in substance the message of the Barthian school, which has so profoundly influenced theological thinking on the Continent since the World War. Indeed, Karl Barth and such disciples of his as Brunner are credited with doing more toward revolutionizing European theology than any men since Luther and Calvin. Lectures in theology do not usually draw crowded houses, but students have so thronged Professor Brunner's lecture room in the University of Zurich that it was necessary for him to move to one of the largest halls available at that seat of learning.

Barth's remarkable book, *The Word of God and the Word of Man*, is difficult because its author's mystical tendencies occasionally render his expression vague. Doubtless some suspect that the fault may be due to translation. In the case of Brunner, however, we have very exceptional clarity along with singular vividness and force. After finding one's way through the maze of some writers' complex and complicated language it is a relief to turn to one who can deal with a profound subject in short, explicit sentences that bring his meaning home without effort on the reader's part. This is all the more remarkable when we remember that the author is not writing in his own language, but directly in English.

The volume is physically in keeping with the style, for there are less than a hundred and twenty small pages. It is very seldom that so much significant thought is compressed

²*The Theology of Crisis*. By H. Emil Brunner, Professor of Theology, University of Zurich. New York: Charles Scribner's Sons. 1929. Pp. xxvi+118. Bibliography. Index.

into such space without impairing the presentation itself or falling short of satisfying the reader. The contents consist of the Swander Lectures in the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pennsylvania, for 1928. In part they were given in other theological seminaries. There are five lectures, or, as he terms them, addresses: The Crisis of Theology and the Theology of Crisis; The Quest of Truth: Revelation; The Quest of Life: Salvation; The Problem of Ethics; Progress and the Kingdom of God.

The opening lecture sounds a note more prominent in European than in American contemporary thought, the serious recognition of the present stage of civilization as critical. "But," he says, "the lack of awareness of the crisis does not diminish its actuality. This may be understood best if we turn to that aspect of life and thought in which we are most directly interested, the crisis of theology." And so he launches upon his theme. At first he naturally turns to a diagnosis of the present theological situation. We catch the dominating thought of the book at the very outset:

"The modern slogan, 'Not doctrine but life, not dogma but practice,' is itself a doctrine, even a dogma, but it is not a Christian doctrine nor a Christian dogma. It is the dictum either of an ethical pragmatism or of mysticism. This attitude is characteristic of contemporary theology and religion.

"But this it not the only symptom. In fact it merely points to the real cause of the disease. The substance of Christian theology, the content of Christian faith, is in a stage of complete decomposition. Christianity is either faith in the revelation of God in Jesus Christ or it is nothing. From this faith it derives its name, and has its peculiar content, its claim, its history. With it Christianity stands or falls." (P. 2 f.)

The opening address develops this view, tracing the change that took place in theology during the eighteenth and nineteenth centuries as outlined in two sentences:

"From 1700 A.D. to 1900 A.D. Christian theology changes its distinctively Christian bearings and drifts with an idealistic immanence-faith into theological liberalism. The year 1900

marks the approximate date when it began to sink into a sea of relativistic skepticism." (P. 7.)

In the course of this first address there is a keen analysis of Fundamentalism and Modernism which will hardly satisfy extreme members of either group, though the author deals more sympathetically with the Fundamentalists. He finds that "Fundamentalists and extreme modernists are agreed that the real issue at stake is the complete surrender of genuine Christianity." However, his demand for thoroughgoing thinking is evidenced in the inclusive observation, that "Modernism and fundamentalism are born of the same mother, that is, of the fear of sound critical thinking."

The second address, *The Quest of Truth: Revelation*, deals with the only way whereby one can come to any knowledge of God. To the Question, "Can I know God?" the author makes answer:

"Two answers seem to be possible. One affirms that we can know Him on the ground of divine immanence; the other asserts it on the ground of divine transcendence. The first answer assumes, on the strength of inward and outward experience, a divine essence in the world. I should call this the way of interpretation. The second answer rests its affirmation on a self-manifestation of God, penetrating and contradicting the world and human experience. I should call this the way of revelation." (P. 27 f.)

In this section Professor Brunner quite plainly expresses further his opinion of the "philosophy of immanence," now so acceptable:

"An impersonal God and an impersonal man are the necessary and inevitable consequences of a religion of immanence. A personal God and a personal faith are not possible when our knowledge of God is the result of an interpretation of the world and the Ego. Personal faith and knowledge of a personal God who is Lord of the world can be gained only when God reveals himself personally." (P. 31.)

In another place, after a distinction between Jesus as a moral teacher and as the Saviour, this is added:

"The so-called historical Jesus is not as such the Christ; and that which the historian sees in him is not the saving revelation of God. We mean by revelation what the New Testament and the Church expressed in the doctrine of the incarnation of the eternal Word of God. Any doctrine of Jesus that says less than this, that the Word of God became man, falls below the true fact of revelation. It is, in the final analysis, an aspect of the religion of immanence." (P. 36.)

The remainder of this address is occupied with questions that may arise concerning the revelation of God in Christ as the incarnate Word. Here occurs probably the only utterance against which the conservative reader would enter a strong protest; for Professor Brunner acknowledges adherence to "a rather radical school of Biblical criticism." He seems impelled to this statement by the commendable feeling that he must be honest with his reader; yet, as his doubts respecting the authenticity of certain parts of the New Testament are not involved in these lectures, any reference to them might have been omitted without detriment. However, he immediately returns to his stanch defense of his theological position, and affirms that opposition to the Gospel exists because "The reason refuses to acknowledge that there can be anything over which it has not the right of judgment." And again:

"Here lies the real cause of man's antagonism to faith. It means no more nor less than that we refuse to abdicate the throne of our autonomy. We do not believe revelation because we will not be humble. We will not believe that the final truth is not *in* us and that it must come *to* us in a singular, external event in history. The last redoubt of the enemy of faith is not science; many of the most renowned men of science have kept the faith; nor is it historical research; many critics have not lost it. Nor is it a conscientious critical inquiry whether or not the superrational may be merely an irrational; many of the clearest thinkers have given themselves to such criticism and still they believe. The enmity does not come from reason as such; but it is born from our claim that reason is the measure of all truth. The source of antagonism against faith is the *pride* of reason." (P. 43.)

In the lecture on *The Quest of Life: Salvation* the conservative evangelical position is strongly maintained, and this portion of the book need not be dwelt upon, though we include its closing sentences:

"The times in which men expected nothing of themselves but everything of God were the epochs in which the greatest deeds were done. Why should it be so? That man alone is really bound to God and is one with him who looks to him for everything. Indeed, the only activity worthy of the name is born out of a consciousness that one belongs to God; not that he, in his weakness, clings to Him, but that God, in his almighty power, holds him to Himself. As power to act comes only of true faith, so also purity is found only when a man no longer follows his own will or whim but the will that God has given him. Self-will is God's great opponent in this world. Only when the self-reliant Ego is dethroned and Christ is Lord, can one do that which is well-pleasing to God. He only who confesses from the heart that Christ is Lord is capable of doing works that will continue in eternity. To confess that Christ is Lord one must see him not merely as a man but as God himself; not the teacher of a doctrine but the bearer of salvation—the Saviour." (P. 65. f.)

"A theology that does not call for and strengthen ethical activity is certainly not a Christian theology," says the writer in opening the lecture on *The Problem of Ethics*. But he does not make the modern mistake of seeing Christian ethics as something entirely apart from Christian faith. Yet theological soundness alone does not insure good works. "How often does a perfectly faultless orthodoxy go with moral sterility!" Both these extremes being wrong, the solution is to be found in the utter breaking up of self-sufficiency and the full supremacy of God in the life. This paragraph of his is a condensation of the argument on this point:

"Faith and hope, of course, are meant to have practical results, social, world-transforming effects. But they will bring this about only in proportion to the degree of their reality, that is, as they proceed from faith in God and not in man. Faith in God's doing is the salt of the earth which may preserve the world against decay and death. Faith in man, however, is

the salt that has lost its savor. It may be produced in large quantities by methods of social and educational psychology, but it is part of the world and therefore cannot preserve it. No one will deny that we must have a live Church which has an actual word to speak in our muddled condition. But what is the use of a Church which, in order to be up to date, has ceased to be a Church? We are losing the foolishness of the gospel because we are ashamed of it; and we are substituting for it a modern religious ethical programme which seems to be better fitted to our generation, but which, in fact, is only the wisdom of man, has no moving power, and ends in mere fussiness." (P. 90.)

In view of new and appalling problems before mankind today the closing address, Progress and the Kingdom, is the most timely. Those who see the race gradually moving toward some lofty realization, commonly referred to in some quarters as bringing in the Kingdom, will not find much comfort here. In this connection evolution is considered with respect to both its naturalistic and its idealistic meanings, as he defines them. But there is no hope of the Kingdom in this direction. "If man rises to higher levels of intellectual or cultural life, so does sin. It follows him like his shadow." The acknowledgement of sin "is the necessary presupposition of the gospel of the coming kingdom of God." But when did the modern idea rise?

"It was Kant who started this unfortunate business; it was Schleiermacher, and after him Ritschl, who continued it. Under the strong influence of the Ritschlian school through the leadership of Hermann and Harnack, it entered the preaching and teaching of the Church and became the leading idea of modern theology, especially when combined with the social emphasis in Christian ethics. This school grievously confused the Christian faith in the will of God with anti-Christian optimism, and salvation by faith alone with a wholly anti-Biblical moralism and human self-reliance. How was this confusion possible? If I am not mistaken, it was due to a misunderstanding of the phrase in the gospel—the Kingdom of God *coming upon the earth*. In the New Testament this means that the heavenly world is coming down upon the earth, that Death is swallowed up in victory. The movement in the whole Bible is described as earthward, not heavenward." (P. 111.)

A man who speaks with such courage, intelligence, and force on any matter worth while is almost certain to find himself with a following, and Brunner is to be reckoned with now, when the lines are being drawn ever more sharply between a sound and sane conservatism and an unsettling liberalism. *The Expository Times* says of it, "Small in bulk, it is a garner full of the finest wheat."

ROBERT M. KURTZ.

WHAT IS CHRISTIAN EDUCATION? ³

IN THIS LATEST expression of the author's developing and changing thought, he examines critically the "present Christian practice" and "the better practice that would ensue if Christian principles were more fully to control the teaching work of the churches" (Preface). The examination moves from actual situations through the forces at work to the issues to be met. Much anachronistic Christianity is said today to be expressing itself through feeble education, while the world's need for religion is increasing.

The dynamic principle that would re-create Christian education is "an experience that is obviously worth repeating and developing." This principle is that of the value of persons and is already within historical Christianity. It is not the effect of doctrine and ecclesiasticism; it is their source. With this principle Christian education begins. It should not begin with, or be controlled by, doctrines and church machinery. "In short, the radicalism that has been implicit in Christianity from its beginning is here applied to Christian education" (Preface).

In the presentation of these views the main argument, after defining the terms, "Christian" and "Christianity," deals successively with the unsolved problem of the meaning of Christian education; the starting-point of a solution in the concept of a creative education that is Christian; the source of our failure in the fact of using education as transmissive; the creative

³ *What is Christian Education?* By George A. Coe. New York: Charles Scribner's Sons, 1929. Pp. xii+300. Index.

Christian principle of the worth of persons; the method of becoming persons by our own acts; the scientific method as a necessary expression of personality; how Christian education might be made more creative in facing the unfinished tasks of the Kingdom of God; an analysis of such current movements as "Problem-and-Project Teaching," and the use of "Life-Situations"; the Christian education of adults; the possible effects of Christian education on the church in reducing institutionalism, denominationalism, membership, and wealth, and in increasing social radicalism; and the revelation of God through experimentation.

The whole argument is presented clearly and forcefully in sixty sections, the last of which entitled "Coda" consisting of four and a half lines, is the most striking of all in its definition of Christian education:

"It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons" (p. 296).

It will be noted from this statement how far Professor Coe has gone in the direction of naturalism and experimentalism. The teaching of Jesus is regarded as an assumption, and the existence of God as a hypothesis. The one solid thing that remains in this argument is the worth of persons. But this worth is recognized by many writers and movements outside the Christian tradition. The "Coda" appears as a somewhat artificial appendage to the whole, serving the nominal purpose of attaching the argument to the Christian movement by the slender threads of an assumption of Jesus and the hypothesis of God. Thus the scientific attitude in improving human society takes the place of the worship of God and the discipleship of Christ—and this in the name of Christianity. The position is essentially the so-called new religion of Humanism thinly veiled with something less than a *beau geste* toward historic Christianity. Christians derive their respect for human personality from the fact, not the assumption, of Jesus

and His teaching, and from belief in, not the hypothesis concerning, the existence of God. It is because God is believed to be, and to be a Person, and to be the Father of the Lord Jesus Christ, and of all men everywhere, that Christians have, and must have, respect for human personality as the image of the divine. This is the kind of "doctrine" to which the author objects.

In this connection the following reference to Christ and the Holy Spirit, with the quotation marks and all, is pertinent:

"We begin with one another; with finite, contemporary persons. Here is where we experience the so-called 'indwelling Christ' and the 'Holy Spirit' who bears witness to Jesus and God." (P. 77.)

Professor Coe writes in places as though the Godhead were exclusively within the process of human experience, and, but for the "Coda" and a few other similar references to God, which suggest reality beyond the process, we should have to state this Heracleitean position as his.

The content of the notion of creative education is conveyed in these words:

"How our modern mass-life can become Christian we simply do not know and cannot know except by experimentation; we must create the good life or we shall miss it. . . . We cannot maintain vital continuity with Jesus unless we do take his road of discovery and creation. . . . The issue for us is whether we will be creators with him, evoking the unprecedented by our own thinking, experimenting, daring, and suffering. . . . The focal point of true education is not acquaintance with the past, it is the building forth of a future different from the present and from the past." (P. 33.)

Two things are to be noted in connection with this conception of Christian creative education. The first is that it does not make Jesus the object of Christianity, the Person to worship, to pray to, to receive help from as the risen Lord; rather, it makes Him the subject of Christianity, the one who started the movement and gave it an impetus, the one who showed us how to be creative, not shows us what to create under

our changed conditions. The second is that the term "creative education" does not really mean the making of something out of nothing or the bringing of something new into existence that did not exist previously in any form; it means the directing or redirecting of forces already present and at work. This loose use of the term is general. Constructive would be a better term than "creative."

In distinction from creative education, transmissive education consists in the handing on of the Christian heritage. This is said to have failed because of the continuance in our society of such things as preparedness for war, nationalism, superiority-complexes, sex inequality, and our profit system in economic relations (p. 59). On the other hand it might be argued that the transmissive theory has succeeded in a measure, in that Christian people nurtured by it have helped in the adoption of the Paris Peace Pact; have helped to limit nationalism by the League of Nations, the World Court, and naval disarmament; have opposed the theory of Nordic superiority; have assisted in raising the status of women; and have introduced co-operative and profit-sharing economic arrangements. The theory of education as transmissive may be incomplete, but, as far as it goes, it is indispensable.

What is the cosmic origin of persons? The author maintains that persons emerge within impersonal nature. "Man is only the tip of one small twig upon the great tree, so that we cannot say unqualifiedly that evolution culminates in personality, or that our personality reflects its meaning upon the whole" (p. 88). Man has grown through persistently selecting hard lines of action for himself in cognitive, esthetic, and ethical matters. ". . . the phenomenon of human personality taken in the large manifests an interfused personality, or God" (p. 94.) At this point in the argument the existence of God appears to be the necessary ground for the existence of man, and much more than the "hypothesis" allowed in the "Coda."

Much interest naturally attaches to the answer to the ques-

tion: "What is permanent and unchanging in creative Christian education?" The answer is, "the loving approach to persons and the scientific approach to facts" (p. 179); not, as one might suppose, Faith in the eternal God and loyalty to Jesus. One may point out that conceptions of love and of science are subject to change in their application, especially those of science. But faith in God and loyalty to Jesus are rejected as the permanent elements in Christian education because their interpretations change from age to age. At this point the argument seems to shift unnecessarily from its basic recognition of persons as having worth in themselves—and so naturally the recognition of God and Jesus as having supreme worth—to loyalty to the principles of love and science.

What is to become of preaching? Transmissive preaching, like transmissive teaching, is held to be a failure. But the creative sermon will remain. It will not do people's thinking for them, but will awaken creative thinking on their part. "The only salvation for the pulpit lies in the further restoration and further reconstruction of its educative function" (p. 219). The worshiping group is to become self-active. The people are to grasp truth dynamically through projects of their own involving problems felt as their own. "The pulpit could do no greater service in the next quarter-century than help congregations find out what they really want that they haven't already" (p. 222). The sermon is to promote action guided by intelligence. It is not enough for the minister to preach on the Peace Pact; the congregation should have a meeting to determine what should be done about it. "The abiding function of the pulpit is that of teaching in the best sense of this term" (p. 225). This conception of preaching would in effect turn the church into a school.

Space fails us to indicate how theistic philosophy is held to be religiously ineffective and how mysticism is held to be educationally sterile. The book is easy reading, is well written and printed, has an Index but no bibliography, and is appropriately bound in red.

HERMAN H. HORNE.

RECENT RELIGIOUS PSYCHOLOGY ⁴

THE TITLE PAGE tells us that this is a "critical exposition of the methods and results of representative investigators of the psychological phenomena of religion." It is a great deal more than this; for the subjects of methods and results are contained in two chapters, II and XII, under those headings. The bulk of the book is contained in Part II, which is a study of the books on psychology of religion by Starbuck, Coe, James, Pratt, Ames, Stratton, and Leuba. Each chapter in this division is devoted to a book upon this subject by one of these authors.

It is through this survey of the principal works on psychology of religion by these authors that Dr. Uren makes his real contribution to the history of this new science. In this part of his book he shows knowledge of the books he reviews and a very clear determination to be fair and critical in his presentation of the author's point of view. We do not know any book in which such a detailed study of these authors, many of whose books are now out of print, can be found. It is also brief in its treatment of each book, the whole survey being contained in less than two hundred pages. This fact means much to the hard-pressed student.

As a result of this historical survey the author is able to give a list of the methods which have been employed in the study of the psychology of religion and a criticism of their value and limitations. To this subject, as has been stated, he devotes chapter II.

Part III is entitled Results and Limitations. It contains two chapters, one devoted to Results, the other to Limitations.

Here we find the author's interest and point of view coming into prominence. Had he not frankly placed a "Rev." before his name on the title page, we would have felt that it belonged there, for the religious interest which has prompted this thorough study of the work done in this field guides his

⁴ *Recent Religious Psychology*. A Study in the Psychology of Religion. By A. Rudolph Uren, Ph.D. (Edin.). New York: Charles Scribner's Sons. 1929. Pp. xii+280. Indexes.

mind in its fair and constructive estimate and criticism of the work of these psychologists.

As to results obtained through twenty-five years of investigation, the author points out that what has been obtained has not been solutions of problems so much as the sifting out and raising of problems. Certain specific phenomena of religious experience have been selected and subjected to special study. All of this study has been pioneering in a new field, so that it has not been able to do more than raise up for further consideration many important problems. Conversion, prayer, worship, mysticism, religious revivals, the origin of the idea of God, and similar subjects have been under consideration. And it is at this point that the author shows his religious interest. The American school of psychologists whom he has studied seem to have arrived at a purely negative position with regard to the objective reality of religious experience, explaining all upon the subjective basis. His criticism of this conclusion is, that "The whole tendency in the new science is towards the colossal *petitio principii* that, since the truth of religion cannot be proven by psychology, therefore religion is not true." (See p. 265.)

In the chapter on Limitations he makes the point that the principal cause for the limitations of the work of this school of study arises from the objective character of their study. This is in some cases conducted by psychologists who are not religious men, and who have no religious experience to guide them in seeking to understand and interpret this experience and phenomena. For this reason the new science of psychology of religion has failed to produce anything of apologetic value. Upon this point the author remarks: "Now much of the recent psychology of religion fails to recognize where psychology ends and philosophy begins" (p. 275). This point is illustrated by this quotation:

"The words of Professor M'Kellar Stewart are worthy of note in this connection. He says rightly: 'The time has arrived when, in the name of philosophy, morality, and religion, the recognition of the limitations of natural science should be

insisted upon. In so far as science has been true to its own standpoint and methods, it has paved the way for incalculable benefits to humanity. It has also encouraged some of the finest intellectual virtues—intellectual sincerity, toleration, and enthusiasm for Truth. But should it transgress its limits, or should its conclusions, valid as they are within its own sphere and limits, be put forward as the only possible achievement which mind can accomplish in its search for the nature of reality, we immediately protest.’ ” (P. 275.)

With these criticisms which the author makes I find myself in fundamental agreement. It may be said that he has been very generous with the credit he gives for the constructive value of the work done by psychologists in the field of psychology of religion, and especially in the field of pedagogy. We do not know where to refer the student to a better survey of this subject. The author is young in the field of psychology. He seems to have been trained to use split infinitives, for he rarely fails to split them. He is a Scotchman, with a Scotch logical mind, trying to understand the empirical work of American psychologists whose minds are functioning pragmatically. Such facts must be taken into consideration when there seems to be a failure to understand an author and his work, or the whole school and its work. But it does us good once in a while to see ourselves as a Scotchman see us.

The writer has the word “Recent” in his title. With that word we would have to quarrel. For the reviewer made a study of these very same books of these authors over ten years ago. And the more recent work in this field finds no mention. Coe, Ames, and Pratt have published several books dealing with phases of this same problem since their psychologies of religion have appeared, but none of these are given consideration. They should be read to bring the contribution of these authors up to date. Professor Leuba’s book on *God and Immortality* and also his book on *Religion Mysticism* should have received more consideration if Professor Leuba’s present position is to be understood. With these minor criticisms in mind, the reader will do well to make considerable use of this book.

ALBERT CLARKE WYCKOFF.

THE EVANGELIZATION OF PAGAN AFRICA⁵

THIS WORK is an admirable and informing history of Christian missions to the pagan tribes of Central Africa. It forms a valuable complementary volume to the author's *Christian Missions in South Africa*, published some twenty years ago. The Islamic states of North Africa are intentionally omitted. Yet Central Africa alone offers a field for investigation and research almost bewildering in its extent. The writer, however, has so mastered his material and has arranged it with such skill that a clear and arresting narrative has been produced. It is a story of pathetic suffering and tragic loss, but also of heroic achievement and of abiding triumph. Scores of societies and hundreds of workers are shown to have been engaged in the gigantic task. The account of their efforts has been necessarily condensed. However, the style of the writer is so interesting that his brief sketches do not appear fragmentary, but constitute a vital and connected unity. The activities of the missionary enterprise are presented with continual reference to political movements and commercial undertakings, so that this volume forms a compendium of Central African exploration and colonization covering the period of the past forty years.

After the introductory chapter, which describes the geography and native races of Africa, the volume contains four books in which the history of the evangelization of pagan Africa is narrated.

Book I deals with the early history, including the age of discovery and the story of the slave trade. The latter forms a picture of peculiar horror and shame, but also includes the thrilling story of the abolition movement under Wilberforce and other famous leaders. One is made to realize both the disgrace and the wide extent of modern slavery, and to rejoice in the part which missions have played, and particularly which Christian leaders at home have assumed, in healing this open sore of the world. Book II deals with the history of missions

⁵ *The Evangelization of Pagan Africa.* By J. DuPlessis, Litt. D., D.D. Cape Town: Juta and Company. Pp. 408.

in West Africa. The work in Sierre Leone and the Gambia is first presented, and then the efforts made in Liberia. Missionary activities in the Golden Slave Coast are next depicted, with special stress laid upon the advance of Islam. The work in Nigeria and Calibar is then reviewed, with reference to such names as those of Bishop Crowther and of Mary Slessor, including an account of such a recent enterprise as that of the Sudan United Mission. The Cameroons and the Gaboon are considered next. The large number of converts and the rapid growth of the work make a story of peculiar encouragement and gratification.

The concluding chapter of this book deals with some of the West African missionary problems. Statements are quoted from Dr. Gustav Varnack relative to the Mohammedan menace, in which are shown the peculiar appeals which Islam makes to the native African tribes. It does not demand a high grade of morality; it does confer social position; further, it enjoys political prestige; and it is favored by existing governments. The other great obstacle in the way of the evangelization of West Africa is found in the liquor traffic, and the nations which hold mandates in that part of the world are shown to be responsible for conditions which they are under obligation to improve.

The Congo and Angola are the subject of Book III. Here the author reveals something of the great work achieved by Henry M. Stanley, and describes the policy of the establishment, across the continent, of a chain of mission stations. He introduces such outstanding characters as those of Grenfell and Bentley, and then presents the work of such societies as the Livingstone Inland Mission and the American Presbyterian Mission. The latter, which is the work under the control of the Presbyterian Church (South), is another picture of thrilling success and is in striking contrast to many of the stories of tragic failure which the volume records. The author next describes the work in Angola, and presents a picture of the conditions of native tribes in Central Africa and the difficulties

which their conflicts offer to missionary work. The book concludes with a review of the Congo atrocities. Here the writer proceeds with great restraint and caution. While indicating some of the cruelties perpetrated by the officials of King Leopold and recounting the efforts made in England and elsewhere to secure an investigation of conditions in the Belgian Congo, he shows the steps which were taken by the appointment of the Committee of Enquiry and the rectification made by the Belgian government of abuses which had distressed the minds of the whole civilized world.

The last book of the volume deals with East Africa. The author reverts to the early history of the work there, with its great sacrifices of life but its heroic perseverance. As might be expected, the next chapter, dealing with Uganda, forms a thrilling romance. The story of the careers of Bishop Hannington, of Mackay, and of Pilkington are well known to all readers of missionary literature; but the extraordinary achievement of Christian missions in this portion of pagan Africa should be a sufficient apologetic for the missionary enterprise, and should lead to renewed zeal at a time when missionary activities appear in some quarters to be languishing.

The next chapter deals with Nyasaland and the East. Here again we are on ground made sacred by the great achievements of Livingstone and of such a worthy living successor as Dr. Robert Laws. The advance from Zanzibar, the establishment of the Livingstone Mission, and the work on the shores of Lake Nyasa are reviewed briefly but impressively. The writer then traces the work as it is advanced toward the west, and in the next chapter shows the many efforts which are being made to secure the ultimate evangelization of Africa by the establishment of an unbroken line of missions through the heart of the continent from east to west.

The last two chapters of the book deal respectively with the work of the Roman Catholic Church in Central Africa and with the present situation and demands of the work. The latter chapter impresses the reader anew with the great difficulties to

be confronted, with the sacrifice of human life already made, with the advance of the Mohammedans, with the need of united effort on the part of Christians, and also with the large possibilities which await faithful and courageous effort in the name of Christ.

The volume contains valuable appendices. The first is a chronological table of the work of missions in pagan Africa; the second contains certain valuable documents appertaining to this missionary work; the third includes some approximate statistics; the fourth, a list of authorities; and the fifth, a selected bibliography which covers not only three hundred titles, but valuable characterizations of the books listed. The work is made still more valuable by the addition of an Index of Persons and Subjects, which is distinct from the second index of places and tribes. Last of all there is a large, clear, and well drawn eight-page map depicting West and Central Africa, especially prepared for the volume.

CHARLES R. ERDMAN.

THE LOST "BOOK OF THE NATIVITY OF JOHN"⁶

A FEW YEARS AGO a small book appeared with the title, *Toward the Understanding of Jesus*. The present volume is a fitting companion for it, as both were written from the standpoint of Jewish rationalism. Their chief importance lies in the direction of the light they throw on the remarkable modern reaction against ancient Jewish prejudice, and in their disposition to recognize in Jesus an amazing historical character.

The age-long accusation that Jesus was a *mamzer w'ben ha-niddah* (the product of adultery and the son of a woman in her separation) has had to face the problem of His spotless character, and the liberal Jew has about decided that instead of being altogether detestable (the accusation was the worst that a Jew could bring against a man) Jesus was a worthy

⁶ *The Lost "Book of the Nativity of John."* A Study in Messianic Folklore and Christian Origins, with a New Solution to the Virgin-Birth Problem. By Hugh J. Schonfield, author of *An Old Hebrew Text of St. Matthew's Gospel*. Edinburgh: T. & T. Clark. 1929. Pp. xiv+77.

person and prophet. As a result there has arisen an earnest desire to find some explanation for His character, His origin, and the Gospel account of Him. The present volume deals with the last of these items.

It assumes that the disciples of John the Baptist regarded Him as the Messiah and that the accounts compiled by them served as a basis for the account of the nativity of Jesus as now set forth in the Gospel narratives. He states that

“ . . . there are evidences to show that there did once exist a book describing the marvelous birth of John in his character of Messiah, . . . which in parts paralleled the account of the birth of Jesus in the Gospels of Matthew and Luke. . . . In the following pages an attempt has been made to resurrect the lost *Book of the Nativity of John*, and to show how the legends contained in it, and in the Gospel narratives of the birth of Jesus, originated.” (P. 9.)

One thing should be noted at the start—the author seems incapable of entertaining the supposition that the Gospel stories may be true accounts of actual historical events. That will explain his attitude in treating all the various documents as apocryphal. He makes no distinction between the Gospels and apocryphal writings, giving them all about the same value. He draws various parallels after the most approved methods of the critics. How trustworthy these are may be judged from his own words. Thus he says:

“Unfortunately for the Lukan narrative there is no evidence to show that John and Jesus were related, or that they were nearly of an age. Such evidence as there is in the Gospels points quite the other way: that John did not know Jesus (John i.31); and that he was a considerably older man (Matt. xi.12); and even that Jesus was not born in Bethlehem, but Nazareth (Matt. xiii.54; John i.46, vii.42). In spite of all this, we should be very thankful to the writer of the *Gospel of Luke* for having substantially preserved to us the first part of a *Book of the Nativity of John*, of which . . . other writings have preserved the conclusion. The two sections dovetail into one another, and are written in the same Judaic style. . . .

“After Luke i.79 . . . in a *Book of the Nativity of*

John, there would follow the visit of the Magi, but it would have spoiled everything if the wise men had come to Bethlehem . . . and Herod had ordered the massacre of the infants, all before Jesus was born. It was too good a story to be missed and the writer of *Luke* made shift to insert it . . . between verses 20 and 21 of Chapter ii, from whence it was expunged. . . . According to Tertullian (*De carne Christi*, ii), this was the order of events known to Marcion.

"The writer of *Luke* is not the only evangelist to utilize the nativity stories of *John* for polemical purposes. The writer of the *Gospel of Matthew* is equally guilty, though in another way. . . . *Matthew* . . . refuses to record the birth of *John* at all. . . . he adapts the history of the nativity of *John*, including the Magi incident, and turns it into a history of the birth of *Jesus*." (P. 27.)

He thinks that *Matthew's* narrative of the nativity of *Jesus* closely resembles *Luke's* story of the nativity of *John*, and remarks that if "this had only been realized by Christian scholars, it would have saved them centuries of hopeless attempts at harmonizing the different accounts of the nativity of *Jesus* found in these two Gospels."

He admits that the supposed lost book is assumed from late legendary evidence (p. 12), but is quite positive that it antedated the Gospel stories. No suspicion that it was based on those stories is allowed to enter the argument, but if there was such a book it probably originated in that way and thus ran true to form.

The late Buddhistical story to the effect that Buddha came down from Heaven and voluntarily entered his mother's womb is patently an attempt to outdo the nativity story of *Jesus*, just as the *asuri-kalpa*, a witchcraft practice of the *Atharva-Veda*, is an attempt to outdo the religious rite called the *Durga-puja*, and the character of the supposed *Book of the Nativity of John* looks in the same direction.

As the author is writing a polemic he implies that some unknown author—he does not say this but quietly assumes it—of *Luke* and also some unknown author of *Matthew* did the same thing, in writing the Gospels bearing these names, to

promote the claims of Jesus as against those of John. He also assumes in the approved critical way that the two authors worked in our modern fashion, producing "parasitic literature," instead of in the ancient one, depending on living witnesses and the recollection of what they had taught. That Matthew wrote from his own experience and observation is not even admitted as a possibility. A preconceived theory is allowed to dominate the entire argument.

He makes Hebrews an Epistle to the Samaritans, regards heathen "virgin births" as paralleling the nativity story, ignoring the fundamental difference involved, and thinks that out of native Jewish sources the nativity story somehow developed. "Ought not the birth of the Messiah to have been on this wise? Indisputably, by all the interpretations of Scripture and tradition lore, it ought; and therefore it must have been." (P. 67.) He is led to say, however:

"After all, His was still a Virgin Birth; for He was born of the Virgin Daughter of Zion, of the spiritual travail of His people; and His conception was overshadowed by the Spirit of God, that Eternal Spirit which ever enlightens our darkness. We can still say with the simplicity and fervency of Peter, 'Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Messiah, the Son of the living God.' (John vi.68, 69.)

"Of John . . . even though his disciples failed to prove that he was the Messiah, we can still say with Jesus, 'He was more than a prophet.'" (P. 88.)

H. W. MAGOUN.

MRS. EDDY. THE BIOGRAPHY OF A VIRGINAL MIND⁷

ABOUT EVERY TEN YEARS someone makes an original discovery of the real Mrs. Eddy. The surprise which results arouses an irresistible urge to acquaint the general public, laboring under more or less delusion concerning her character, with the real

⁷ *Mrs. Eddy. The Biography of a Virginal Mind.* By Edwin Franden Dakin. New York: Charles Scribner's Sons. 1929. Pp. xxii+553. Bibliography. Index. Portrait.

Mrs. Eddy. The reason this urge is given satisfaction is that the evidence is so abundant and incontrovertible that it seems that, if the truth is only given to the public, it will understand. The result is a new 'Life of Mary Baker Eddy.'

Early in the eighteen-eighties Mr. Julius Dresser made an attempt to set the public straight upon this subject. Returning from the West where he had been spending several years, he found Mrs. Eddy claiming that she was the original discoverer of the science of mental healing which she was presenting to the public in *Science and Health*. His conscience would not let him remain still when he knew the source of this system of mental healing. Having been a patient with her at Mr. P. P. Quimby's, having corresponded with her for some years concerning this system of healing, having been asked by her, upon Mr. Quimby's death, to step in and take his place in carrying on this work, he was shocked to find her making this claim. So, in a series of articles to the Boston papers, he told the public the truth concerning the source of this system of mental healing, and revealed the real Mrs. Eddy to the world. These articles and this correspondence with Mrs. Eddy are still in existence. A few years later Mark Twain in some of his experiences discovered the real Mrs. Eddy and wrote his brilliant book on Christian Science. Next, Frederick W. Peabody, a distinguished Boston lawyer, who had been drawn into several legal cases with Mrs. Eddy, felt it his duty to inform the public concerning what he had learned. Following a long series of lectures given throughout the country, he wrote *The Religio-Medical Masquerade*. Later Georgine Milmine, inspired by revelations in *The New York World* and other papers, started to investigate, and the result was her series of articles in *McClure's Magazine* and her subsequent book on *The Life of Mary Baker Eddy*.

At the close of the war, when superbelief cults were enjoying great popularity, this reviewer was asked to write a series of articles on the psychology of the appeal of Christian Science

and Spiritism. Before the study of Christian Science had proceeded far I realized that I was making a discovery that could not remain a private possession. So there appeared the book, *The Non-sense of Christian Science*. And now Mr. Dakin, in the midst of his biographical researches, has also made the discovery of the real Mrs. Eddy. The result is the book we are reviewing.

The significant fact about this series of re-discoveries of the real Mrs. Eddy lies in the identity of the person. It makes no difference which of these books you read, you will find the same personality and character. What she was when she first began to teach in 1870, that she was when the breath left her body in her palatial home at Chestnut Hill, Boston. And each biographer has come upon the same personality and portrays it.

In the year 1881, six years after the appearance of the first edition of *Science and Health*, a group of Mrs. Eddy's students who had lived with her and knew her well withdrew in a body from her association. This amazing act was accompanied with the following resolution:

"We, the undersigned, while we acknowledge and appreciate the understanding of Truth imparted to us by our Teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth of Christ-like virtues) made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy *cannot* longer submit to such leadership: therefore, without aught of hatred, revenge or petty spite in our hearts, from a sense of duty alone, to her, the cause, and ourselves, do most respectfully withdraw our names from the Christian Science Association and Church of Christ (Scientist)."

The original resolution was signed by each student, and Mr. Daniel Spofford, one of the signers and Mrs. Eddy's business manager and very close friend, showed a copy of it to the reviewer and told him that it was a very just characterization of the Mrs. Eddy with whom he had to deal for many years.

The reader of Mr. Dakin's life of Mrs. Eddy will become well acquainted with this same type of person, but a very sympathetic biographer will soften the picture.

There is not a single new item of information concerning Mrs. Eddy in Mr. Dakin's book. There could hardly be, so thoroughly has the field been searched by preceding writers. Yet there are several features that make this new book valuable. Mr. Dakin confines himself rigidly to a study of Mrs. Eddy, but produces a book of 552 pages. The result is a detailed portrait.

The new feature of Mr. Dakin's book is his attempt to employ the Freudian psycho-analytic method to explain the personality of Mrs. Eddy and her weaknesses. Naturally "malicious animal magnetism," the famous "M. A. M." of Mrs. Eddy's letters and writings, becomes very central in this interpretation. No other biographer has done as full justice to this important feature. While it makes much of "M. A. M.," this psychological approach makes Mr. Dakin very generous in his attitude towards Mrs. Eddy's amazing inconsistencies and apparent hypocrisies. Two quotations will show this:

"If Mrs. Eddy's own secretive resort to dentists and physicians appears strange to one familiar with her preachings, let it be remembered that all her life she lived in two different worlds, between which there was a closed and locked door. For the world of external reality she had only a repulsion and disdain. Again and again she would seem to throw this deep-rooted complex off: momentarily she would cease to be the introvert and would reach out to grapple with the realities of the universe around her in a fashion wholly brilliant, daring, and amazing." (P. 370.)

"But such periods with Mrs. Eddy were of the briefest duration. . . . Strange interludes from which she always returned to the hidden dream life within herself. . . . In this inner world she lived the greater part of her existence. While there she recognized no logic and no consistency. She did not even recognize objective truth . . . for in the dream world there is no standard by which truth can be measured." (P. 370 f.)

Then he continues:

"Thus it was that Mrs. Eddy could even lie to those around her, and be unconscious that she lied. She asserted that which she wanted to believe: she desired so earnestly to believe it that for her the desire was a realized truth." (P. 371.)

This psychological discussion concludes with this paragraph:

"If this psychological process seems obscure, as well it may to the normal mind, then let only the conclusion be emphasized: Mrs. Eddy repaired to doctors without any feeling of the hypocrite, without any thought that she ought to be practising what she preached. She always preached what she believed, this is, what she wanted to believe. She always did what the exigencies of the occasion required. After all, viewed in this aspect, she was not greatly different from the ordinary run of men. Let those without sin cast a stone." (P. 371.)

All the way through his book Mr. Dakin shows the same generous spirit toward Mrs. Eddy's weaknesses. It convinces the reader that he has no ulterior motive in portraying the character he makes live in his pages. We might let the review rest at this point, but the psychologist within us cannot resist calling attention to the fact that Mrs. Eddy was never as free from knowledge of her inconsistencies and apparent hypocrisies as Mr. Dakin would make her appear. In fact, her development of the fear of "malicious animal magnetism" grew out of this very knowledge and conscience which she is supposed not to have possessed. It started when she saw young Kennedy leave her, with the knowledge he had of her and her system. It grew by leaps and bounds when she saw Daniel Spofford breaking away, with all of the knowledge of her which their correspondence shows and the disappointment which rankled in Mr. Spofford's breast when he found she had married Eddy. It raged in her last days when she finally broke with Mrs. Augusta Stetson, her most intimate and feared friend. And it was wild in the days when she drove her adopted son, Dr. Foster, from her home.

Mrs. Eddy as a divinity and a god had much to fear from people, and it was this fear, entangled with her imagination and her abnormal belief in the power of the mind to influence matter and cause harm, which built up her fiend, "malicious animal magnetism." Had she been as free from conscious knowledge of her inconsistencies as Mr. Dakin suggests she would never have been such a believer in "M. A. M."

This criticism is of small significance, and should not lead the reader to discredit the book. Mr. Dakin has done a very splendid piece of work, and so will carry on the real Mrs. Eddy for a generation, until someone else makes this same discovery.

ALBERT CLARKE WYCKOFF.

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